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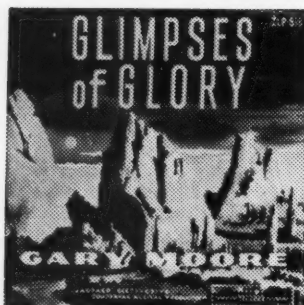


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July 1960

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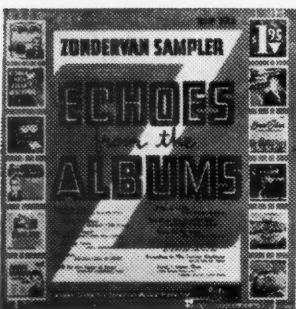


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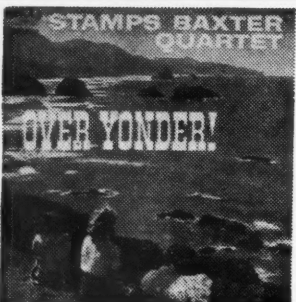
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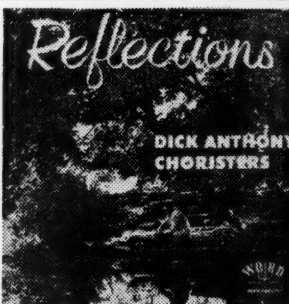


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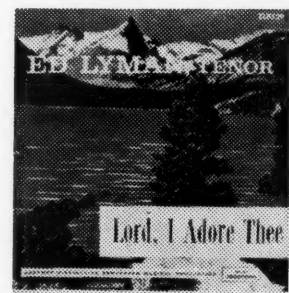


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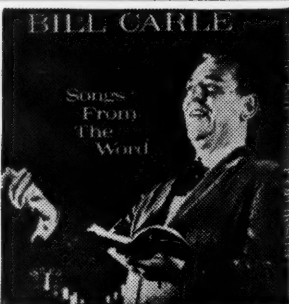


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THE DISHONOR ROLL

GWYNNE W. DAVIDSON, D.D.
President,
Defenders of the Christian Faith, Inc.

A MOST UNUSUAL booklet recently crossed my desk. It presents annual statistical reports on U. S. highway accidents during 1959. On the cover, the Grim Reaper's bony fingers clutch a horrible record of injury, suffering, and death.

From it I learned that nearly three million Americans have added their names to this roll call of senseless injury and slaughter, an increase of almost fifty-thousand over 1958! They were added despite the pleadings and warnings of those who try in vain to halt the carnage on our highways.

For those of us who recognize the evil, and battle it with the few weapons at our command, the struggle seems an almost hopeless one. Each year the Merciless Enemy emerges victorious, his Dishonor Roll growing longer with the names of men, women and children, both drivers and pedestrians ... the careless and the innocent alike.

Since the first automobile chugged noisily down cobblestone streets, more than sixty-two million killed, crippled and maimed Americans have inscribed their names on this Dishonor Roll. This astounding figure represents more than the total population of Brazil.

More have died on highways than on our nation's battlefields. More have been injured than in *all* the world's wars combined!

This roll call of highway fatalities is no secret document hidden from public gaze. In newspapers and bulletins, legal and police reports, in courtrooms and chambers of judges, the names of the Dishonored and their innocent victims are open to all.

And not the names alone, but the catalog of their deeds:

Driving while drunk Excessive speed
Violating rules of the road Jaywalking
Failure to dim lights

These are only a few of their offenses. More than eighty per cent of the casualties in 1959 resulted from driver error ... in most instances by someone under the influence of alcohol. What a tragedy!

In an endless roll call the names of the guilty are read, and their judgments (often mere reprimands) given. Then, more often than not, the Dishonored proceed to emblazon their names again on the shameful record.

It is apparent that, despite statistical lists, courtroom scenes, newspaper headlines, and the spotlight of publicity, we shall continue to ignore this great and needless waste of human lives and material values. We will shake our heads in sorrow over friends, relatives, and children killed, or their lives blighted.

Then, as in 1959, to the ever-increasing toll of Dishonor, we will add 37,600 men, women and children killed, and 2,870,000 injured, maimed and disfigured.

What is the solution of this national disgrace? Obviously, none has been found to date. Statistics, pledges and slogans have had little effect on the American public. None of these has brought lasting awareness of the needless waste of lives, and the untold suffering represented by the Dishonor Roll.

Each year more and more of us either forget or intentionally disregard the warnings of safety experts. We refuse to make personal commitment to the greater care necessary if we are to survive the holocaust of our highways.

Only by awareness of the terrific power of the modern automobile and the desire to keep our own names off the Dishonor Roll, can we lower the deadly toll and make our highways safe avenues of commerce and pleasure for all.

THE DEFENDER



Bransford Carney, Editor
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July 1960

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GERALD B. WINROD, D.D., FOUNDER

THE AMERICAN DILEMMA

Dr. Nicholas Nyaradi

Peoria, Illinois

Editor's Note: The accompanying address was delivered recently before the Kansas State Chamber of Commerce, at Wichita, Kansas. The speaker, who is now Director of the Institute of International Studies at Bradley University, was former Minister of Finance of Hungary before that nation fell to Communist domination.

I BELIEVE that we here in America have every good reason to repeat the Lord's Prayer in its unabridged, original version, as it is my strong conviction that never since its foundation has our country had to face such a great, such a terrible and such an imminent danger as it has today.

Every time I say this I see some skeptical smiles on a few faces in my audience, as if they would say, "Well, here comes again that tired old theme song of the dangers of the international communist conspiracy!"

Of course I would be the last one in this country to belittle the dangers of communist aggression. I learned my personal, bitter lesson in this connection when, more than ten years ago as the Minister of Finance of the Republic of Hungary, I was negotiating in Moscow with top members of the Soviet government, trying to save the freedom and the independence of my native country.

No matter how great, however, the danger this communist conspiracy is for the future and for the security of America and the free world, this is not the subject I want to talk about today.

The threat which lurks now on the horizon of America and which we have



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to confront every day in our homes, in our offices, in our factories, on our farms and in our schools, as well as in our churches; this dark, horrible and deadly danger consists of the fact that 1960 is election year in the United States.

This is the year when the adult population of America will be divided into three large segments ... voters, non-voters, and candidates.

The group of the voters will have only one thing in mind — how to live better and how to work less.

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The group of the non-voters won't even go as far as that. All they want will be to go ahead with business as usual, with strikes as usual, with TV viewing as usual, and with spectator sports, as usual.

Finally, the third group, that of the candidates, will have only one aim — how to sway the members of group number one to vote for them, and how to get the members of group number two to the polling places.

In order to achieve this, the candidates will use the completely false assumption that the American people are like a bunch of immature, spoiled youngsters who can be influenced only by promising them more candy and more ice cream.

Political Promises

This is the reason why in the months to come we will hear from one side promises for more peace and more prosperity, and from the other side assurances of less taxes and more federal give-aways at the same time.

These will be the months when the American people will be given rose-colored glasses by those who are "in" and at the same time our most vital problems of national security and survival will be mercilessly dragged into the mud of the political arena by the "outs" who will want to make political hay by discussing these life-and-death questions.

And while the ear-splitting din of "politicking" echoes across the country, the American people are not only confused and bewildered, but they are simply unable to turn their attention to

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ward certain problems which are towering now, as never before, over the horizon of our country.

The first group of these problems can be found in our foreign relations. The soft and alluring words spoken by each side about the possibility of a "compromise" or "coexistence," accompanied by heart-warming visits of the leaders of the United States and of the Soviet Union in each other's country, have unwittingly contributed to a false feeling of security in the minds of millions of Americans.

This is what Khrushchev told us in Los Angeles: We as a nation face a choice between two possibilities — the first; immediate destruction by the most horrible weapons of modern warfare. The other; peaceful coexistence with Russia under Nikita Khrushchev's own terms. This is what he said verbatim:

"Let the two systems compete with each other peacefully and let history decide which one is the better of the two."

After having known personally more Soviet leaders than practically any other statesman or diplomat of the West, I can say that the word "compromise" has a very peculiar meaning in the contemporary Russian vocabulary. Compromise in Russia today means that *you* will give in a hundred per cent and *they* will call it a "compromise."

The Voice Of Authority

The only language the Soviet leaders understand is that of the mailed fist. Everything else they mistake for weakness.

If we want to maneuver ourselves into the horrors of World War III, the best way to achieve this would be to create the false impression in the minds of the Kremlin leaders that we are afraid, that we are worried, and that we want peace at any price.

In this case, I can guarantee that we will be able to witness the explosion of Soviet atomic warheads over our American cities. However, the only way to prevent and to avoid World War III is to let the Kremlin leaders know that we are ready, willing and able to fight — if and when they force us into it.

Of course, our leaders know very well that the soft words coming out of the Kremlin were not followed by any Soviet action toward relaxing international tensions.

The great danger of the situation lies in the fact that the American people, who are the most optimistic, most honest and most easy-going people in the world, might be coaxed into relaxing their efforts by such a false thaw and

by non-existing coexistence in international relations.

Once in its history the American people needed the explosion of enemy bombs over Pearl Harbor to shake it out of its apathy and optimism, and today, when all the factors of a possible worldwide conflict are very much present, they might be misled by the exchange of visits between leading statesmen and their families into believing that the problems of the world have been basically solved.

To create such an impression of false security in the minds of the American people was the underlying reason of Nikita Khrushchev's visit to America. He wanted to show us that he doesn't look like a man who would start a war against America.

The next step in the thinking of John Q. Citizen would be of course, the idea: "If this fellow won't start war with us, then why do we have to spend yearly forty-one billion dollars in military appropriations? And, if we could save some money in this field, couldn't I, John Q. Citizen, also get an adequate reduction in my own taxes?"

American Education

The second group of complex problems is found in the field of education. It was odd to see that the interest of the American people was focused on the problems of education only after the first Sputnik began to circle the globe.

If we want to be honest, we must admit that, until then, we were not particularly interested in the curriculums being taught in our schools, and then all of a sudden, everyone was up in arms to push more science, more math down the throats of our innocent children!

Of course, there are many ways in which the quality of American education can be improved. But it would be a great mistake to use our educational system as a scapegoat for all our shortcomings.

And what we also have to admit is that, while we had the money to build the tallest automobile fins, the highest skyscrapers in the world, we were shelling out, with the shortsightedness of a Shylock, the few dollars we wanted to invest in our greatest treasure — the youth of America.

This was the main reason why the National Education Association came out so strongly in support of federal aid for education.

With all due respect toward this great Association, I strongly disagree with their stand. I believe that the rights of our sovereign states have been whittled

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down to such an extent during the past decades that the field of education is one of the few sectors where the states and communities are still able to preserve their constitutional rights.

If we should permit federal influence to invade the field of education, we would tear down the last few remnants of states' rights and, in this case, the name "United States" would become an empty slogan only — with practically nothing left to substantiate its original meaning: the union of sovereign states.

It is also clear at the same time that we cannot remain second best behind Russia in this struggle. But if we want to avoid and prevent federal incursion in the field of education, it is not enough to just object to it.

Never was a cause won in history by being merely "anti." If we want to prevent and avoid federal intervention in our educational system, then we must give all the moral and material support possible to education, on the local and on the state level.

Inflation

Our next complex and difficult problem is that of continuing inflation ... the wage and price spiral which continues to destroy the very roots of our economy, while nibbling away on the purchasing power of the dollar, on the value of our wages, of our salaries, of our savings and of our life insurance.

We, of course, are trying to teach our children to be thrifty. We try to teach them how to make money honestly, and how to appreciate it.

But as we encourage them to put their dimes and nickels into school savings accounts, we do not explain to them that, while their savings will earn them three per cent dividends per year, at the same time the purchasing power of the dollar might decline four per cent or five per cent a year, because of continued inflation.

If we do not have the moral courage



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Passing the Buck(s)!

to stand up and put a stop to this inflationary trend, we will cheat our children out of their birthright.

Socialism

Finally, the greatest problem which we have to face here in America today is the problem of spreading socialism. In this connection I am not talking about the kind of "creeping socialism" which the late Senator Robert A. Taft defined so well more than ten years ago.

Unfortunately, what we have to face today is the problem of outright "galloping socialism" in America — in our farming economy as well as in the field of industry.

I am certain that the conservative and patriotic farmers in my home state of Illinois would grab a pitchfork and run me out of their barnyard should I tell them that they are engaged in socialistic schemes and practices. But whether

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they like it or not, unfortunately this is the situation!

When the American farmer was willing to exchange his birthright of free planning, free planting and free marketing for government controls, government supervision and government restrictions — then, whether he likes it or not, he follows the socialistic doctrine straight out of the book of Karl Marx!

And what a terrible irony that the American free enterprise system cannot find any other way to save one of its most conservative groups, the American farmer, but by socialistic methods and practices!

I am a warmhearted supporter and admirer of this free American labor movement which I consider as one of our strongest defenses against Communist infiltration.

American labor received its own distinguished service cross and legion of merit from no one else than from Nikita Khrushchev who, after meeting a group of American labor leaders called them "the stooges of capitalism."

However, what our good friends in American labor do not seem to know is the fact that wherever or whenever labor has achieved political power and domination — either by creating its own political party or by infiltrating another political party — this has led inevitably to more or less socialistic institutions, whether labor wanted it or not. It just can't be otherwise.

Look at the example of England during the six years of labor government in that country! Never before was the British economy in such a critical situation than between 1945 and 1951 while the British political scene was dominated by the Labor party.

Production was disrupted and disorganized, the national debt skyrocketed, the Bank of England was deprived of its last reserves of gold and foreign exchange and only a three billion dollar American loan was able to save Britain from bankruptcy at that time.

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If we add to this the undisputable fact that our best guarantee and defense today against Soviet aggression is the superiority of the American free enterprise system with its unbelievably high potential of industrial and agricultural production, we have good reason to say that the most honest or even unwilling tendencies by American labor toward some abstract and idealistic socialism would unwittingly help to destroy this strong defense of ours.

Lasting Solutions

No matter where we look, there just doesn't seem to be a solution for these problems. In the field of international relations, we admit that the Russians are years ahead of us in the development of rockets, but whenever they score a spectacular success, we dismiss it with a shrug, saying, "we are not in a race with them any way."

And, while we make heroic efforts to keep the crumbling Atlantic alliance together and to help uncommitted countries maintain their independence, communist strongholds are being established in our own back yard in Latin America.

In the field of education, while we debate the question of federal aid and the necessity of strengthening our curriculums — we close our eyes to the fact that twice as many engineers are now being graduated yearly in the Soviet Union as from our American universities.

And nobody seems to be bothered by the fact that while *ten million* students are studying the English language in Russian schools, at the same time *eight thousand* students are studying the Russian language in American institutions of learning.

In the field of inflation the continuing demand for increasing wages without raising at the same time the productivity of labor has led to the very deplorable situation of outpricing ourselves from foreign markets, where American goods cannot compete because of the high cost of production.

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The Sneak Thief

And now as this tendency continues, we are on our way to outprice our American products even from our own markets!

How else could you interpret the fact that today a ton of West German steel in Pittsburgh — after all the freight, transportation, tariffs and duties, costs approximately fifty dollars less per ton than American steel, produced in the same Pennsylvania city!

The Present Dilemma

When we see these towering problems which confront every one of us today, and which will have a decisive effect on our future and that of our children, what then is the picture we are getting from our leaders, our elected representatives and our candidates?

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All that we get are reports that everything is "hunky-dory" today and everything will be even "hunkier and drier" tomorrow — provided we vote for the candidate who promises us all the "pie in the sky" that we can devour.

These politicians are so very careful not to offend the overwhelming optimism of the American people, for fear of not getting their votes, that they either just gloss over these terrible difficulties or, what is even worse, use them as political campaign material.

I do not feel that the time has come yet for an American Churchill who, as the great Statesman did in 1940, will tell us that all we can expect will be "blood, sweat and tears."

I have an unlimited confidence in the tremendous moral strength, fortitude and courage of the American people, who have always proved their true greatness in the most critical periods of their history.

However, the only way for the American people to take their destiny into their own hands is for them to get a sober and a realistic picture of the present situation.

And it is the sacred obligation of both Republicans and Democrats, of the administration and the opposition, to give such a sobering account to the American people, that they may be able to make the necessary decisions.

If we continue to receive tranquilizing drugs and happiness pills instead of "truth serum," then the time will come when all that is left for us will be "blood, sweat and tears."

During the last century the American dilemma was always whether to vote for the Republicans or for the Democrats. Very soon, however, the American people will be confronted by another dilemma: to make their choice, not between one political party or the other; they will have to choose between politicians or statesmen . . . between survival or doom.

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THE CALL OF JESUS

Sermon of the Month

TOM MALONE, D.D.
PONTIAC, MICHIGAN

"And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him." (John 11:28-29)

IN THE ELEVENTH chapter of John we read of three people who are all different. They are all saved and they all love God.

They are all members of a Christian family, but their personalities are different; their make-up is different; and their response is different.

They are godly people; but, you know, God did not make everyone alike. I believe that every Christian ought to be equally consecrated, equally compassionate, equally spirit-filled, equally interested in the work of God, but that does not mean that we are all just alike.

Do not think that you are always going to get every Christian to be just the kind of Christian that you are and get them to be just exactly what you would like for them to be. It might be a terrible tragedy if it were possible to do that.

Mary And Martha

God did not make us like that. Here, for instance, are two wonderful women. They were always glad to have Jesus come. When He would come to their home, one of them would spend all the time getting ready for Him to come and making Him comfortable when He came and serving Him after He got there.

The other one was altogether different. She was more of the meditative type. When Jesus would come to the home, she would go and sit at His feet while her sister served and was busy in the kitchen. They were two different women.

One day an hour of sorrow came. A great tragedy struck that home. Sorrow comes to good homes; sorrow comes to Christian families just as it comes to the homes and hearts of unsaved people.

The Word of God never teaches that a Christian will have no sorrow. It just tells us to sorrow not as others who have no hope. Thank God there is always the rainbow in the dark clouds of sorrow of the Christian.

The brother in this home became ill just the same. Jesus came to that home. When these two women heard that Jesus was on His way to the home, they responded differently.

One of them sat still in her sorrow, in the dark hour of her broken heart. She waited for Jesus to come into her little house at Bethany, but not the other.

She arose in the midst of her sorrow, ran down the road to Jesus, and told Him all that was on her heart. Jesus, thank God, began to minister to her.

In a moment she turned from Jesus, ran back into the house and said these words, "The Master is come and He calleth for thee."

When her sister heard that, she arose

quickly and went where Jesus was. Now notice, "The Master is come and He calleth for thee."

This is the invitation of Jesus. I believe with all my heart that the call of Jesus comes to every human being.

A man said to me a few years ago in this city, "Brother Tom, you are dealing with a person who cannot be saved." I said, "My friend, I do not believe that."

"Why don't you believe it?" he asked. "Don't you believe what I am saying to you?"

"No," I replied. "I believe you are sincere, but I believe you are wrong. This Bible says that God is not willing that any should perish. That means just what it says.

"God is not willing that any should perish. That means just what it says. God is not willing that any man or woman, one boy or girl in America, in Africa, in India, in Asia, in Europe, the Islands of the Seas — God is not willing that one soul for whom Jesus died should be lost and go to hell."

"The Master is come and He calleth for thee." The call of God has more to it than most people realize.

When you see in the Old Testament how God called the nation of Israel, remember this — He called them out of something and into something.

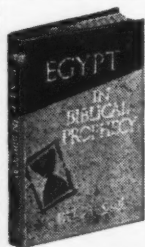
It seems to me in this day and time that many Christian people know only half of the call of God. They know the call out of darkness but they know very little about the call into light.

They know about the call out of the bondage of Egypt but they know very little about the call into the glories of Canaan.

Seven times in the Gospels Jesus said to people, "Come." I want you to notice this seven-fold call for in it you see a progression of truth. You see what God expects in a well-rounded, full-orbed Christian life.

I. Come and Rest — "Salvation"

First of all, He says, "Come and rest." In Matthew 11:28 He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ... For my yoke is easy, and my burden is light."



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You see in this call of salvation three wonderful things.

"Come unto me" — unto the Person of Jesus. "Come unto me" — not the church, not the creed, not the religion, not the ordinance. None of these things save. "Come unto me" — that is salvation.

"Take my yoke" — that is obedience. "Learn of me" — that is discipleship. Many of God's people have heard the "Come unto me" but have not assumed the yoke of obedience and taken the place of a disciple.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." That means a rest of conscience, a rest of mind, a rest of heart, a rest of body, a rest of soul.

There is nothing like the rest of heart and soul and body of one who has come as a sinner in complete submission to the Son of God. There is a wonderful illustration of this in the book of Genesis.

After the flood waters began to abate while Noah and his family were in the ark, there were two birds that Noah took to send out of the ark.

He first of all took a raven — an old black crow. A raven can live upon most anything. It doesn't take much to satisfy a raven — an old crow. It can eat the decayed flesh of other animals.

When Noah sent out the crow, it never came back. Do you know why? Out there in that world that the judgment of God had come upon was all the food and satisfaction that an old crow could ever want. There were swollen, dead, decayed bodies by the thousands. Out there he found rest and he never came back to the ark.

Noah also took a dove, which is typical of the Holy Spirit in the Bible. When the Holy Spirit came on Jesus at His baptism, He came in the form of a heavenly dove.

A dove speaks of something spiritual. A dove is the purest animal you will ever know anything about. I am told that a dove never has but one mate. A dove is an animal that knows how to love, how to grieve, and how to mourn.

When Noah sent the dove out, it went out and found an olive tree somewhere, plucked an olive branch and came back to the ark.

By her coming back she said, "I find no rest; I find no satisfaction; I find no sustenance; I find no strength in a world that the judgment of God has come upon."

Let me tell you, my friend, you are not made like a raven. You are made

like a dove, for God made you in His image and after His likeness; and in a world upon which the judgment of God has come, you will never find rest except in one place — the ark, Christ Jesus.

Some of you have tried to find it in other things. Try it at the fountain of pleasure; try it in material things; seek it all you want to in false security, but true rest of heart is never found except in Jesus Christ. Jesus said, "Come and rest." That is salvation.

II. Come and Drink — "Sanctification"

Jesus said, "Come and drink." That is sanctification. In John 7:37-39 He said:

"... If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living waters. (But this spake he of the Spirit, which they that believe on him should receive.)"

Jesus here is saying, "Come and drink," which speaks of the sanctifying work of the Holy Spirit of God in every believer.

Are you a Christian this morning? I do not ask whether you were saved last week or forty years ago; I ask, "Are you a Christian this morning? Are you saved? Are you born from above?" If so, you were born by the Spirit, for there is no other way to be a Christian. If you are a Christian, you are indwelt by the Person of the Holy Spirit of God. Every time you look at a Christian, you are looking at a house in which the Holy Ghost dwells.

The Bible says He dwelleth not in temples made with hands; He dwells in my body and yours, and as we give Him full control of the body, He leads us into sanctification or Scriptural separation.

"Come and rest" — that's salvation. "Come and drink" — that's sanctification.

III. Come and Follow — "Service"

"Come and follow me" — that's service. In Mark 1:17 we read that Jesus said, "Come ye after me, and I will make you to become fishers of men."

This is God's call to service. This call comes to every Christian. On my way to church this morning I was thinking of the emotion and the conviction that I had when I became a Christian.

Thinking back to this experience caused me to ask myself this question: "Is there something lacking in my preaching that was in the preaching of

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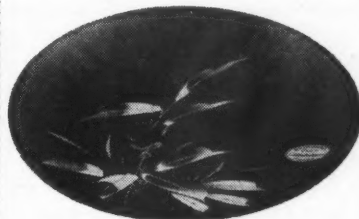
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the old man of God that won me to Christ?" I will tell you why I asked myself that question.

Before I was ever saved I knew that when I became a Christian, God would expect something of me. When I yielded my heart to Christ and became a Christian, I knew God wanted me to serve Him. There is nothing more disappointing to God Almighty than a Christian who does not serve God.

Jesus said in Revelation 3:15-16: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Did you ever put anything in your mouth that was nauseating like tepid water and you wanted to expel it immediately? That is what Jesus is talking about.

He said, "Get hot or get cold." This middle-of-the-road, do-nothing kind of Christianity is not found in the Bible. Jesus said, "Come follow me."

I want to paint you a picture this morning. I want us to see two people. They are the same age. They have the same education, the same kind of job, and the same service in the same church. On the same day these two people get saved.

In our imagination the Lord comes. He takes these two people up to heaven. Jesus said, "In my Father's house are many mansions."

When they get to heaven, these two people begin to look for their homes in the glory. Finally, one of them says, "Here is mine. I have found mine. It has my name on the door. Oh, the grace of Jesus that gives me a home in heaven like this. I have found mine."

The other one keeps looking, and away down at the end of the street he finds a little place not nearly as large as the other one. After a while these two Christians come back together again.

One says to the other, "Your house is a hundred times larger than mine. You and I were saved in the same church, saved on the same date, saved at the same hour, saved at the same age; both of us had the same education, same ability, same talent, and same training. Look at your mansion and look at mine. What is the difference?"

One word — service, service for God. People who do nothing here have nothing in the glory. They have a home, yes; but as far as heavenly rewards are concerned, they only come as a result of service.

Understand this; reward is not by the grace of God. Salvation is by the grace of God, but there is nothing about grace in connection with rewards. Rewards are the result of work and soul-winning and service for God.

IV. Come and See — "Illumination"

We see the further call of God in John 1:39, "Come and see."

"Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus.

"Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou? He said unto them, Come and see. They came and saw where he dwelt, and abode with him that day."

They saw where Jesus lived and stayed under the same roof with Him. One of these was Andrew, Simon Peter's brother. When he came from that home, he found his own brother, Simon, and introduced him to Jesus.

"Come and see" is the illumination that God can give to a Christian. The thing that Andrew saw was that out yonder was his own blood brother on his way to hell, and Andrew said, "I want to get my brother saved."

Friend, if you have no compassion for souls, then you haven't lived where Jesus lives. The most appalling thing in the world to me is how Christians can love anything more than seeing people saved and how hundreds and hundreds of Christians will not lift one little finger to get a soul saved.

"Where do you live, Jesus?" "Come and see," and immediately he went after the soul of his brother.

V. Come Apart — "Separation"

In the fifth place, Jesus said, "Come ye apart." A tragedy apparently happened in the acquaintances of the disciples.

John the Baptist was in prison. He spoke out in condemnation of sin. He had love in his heart, but he was not a panty-waist. He said to a man one day, "You are living in sin," and a wicked woman said, "I want his head."

I will tell you that you have trouble on your hands if you ever get a man wanting to cut your head off, but you pray that you will never get a woman wanting to cut it off.

She said, "I want his head." "But wait a minute, Mrs. Herod; he is a preacher. He was just preaching the truth."

"I don't care; I want his head. I want to see the head of John the Baptist put on a charger. I want his head." She got it.

Old Herod sent the executioners to the cell where they had John the Baptist, God's servant, in prison, cut off his head and brought it into the great banquet hall where the dance was and said, "Here is his head."

The disciples heard it and came running to Jesus and asked, "Jesus, have you heard that John the Baptist has been executed?" As calmly and quietly as the Son of God could speak, He said, "Come ye apart and rest awhile."

Let's get out in the desert where there is nobody but us and God; let's tell God all that is in our hearts; let's commune with Him. "Come ye apart and rest awhile." This is the call to separation.

My friends, never in my life in twenty-three years of being in the work of God have I done more thinking and praying on the matter of separation than right now. If we cannot have a separated church, people who live in victory over the world and live a separated life, God help us to have no church at all.

I would rather not have any. I have told God that I would rather go back down yonder to the little farm in Alabama and get me an old pair of mules and a plow than to ever pastor a church and compromise my convictions on the matter of separation.

If this church ever comes to the place where men and women who are worldly can be a leader in it, it is not worthy of the name of being called a church. The Bible teaches that churches are to have discipline in them, and we are going to have it in this one.

"Come ye apart" — get out of the world. The call of Jesus is not just to be saved; it is a call to separation.

— Turn to Page 12

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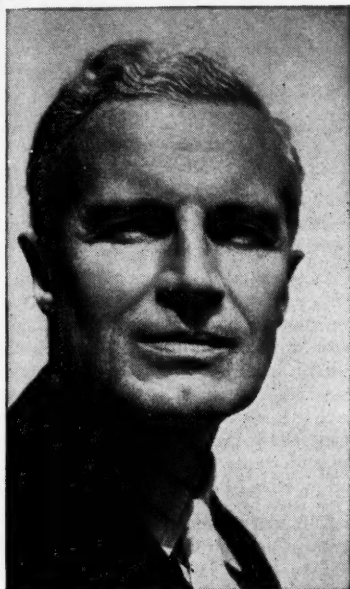
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summer home, my Cadillacs, my Winter-long vacations and my sense of independence—behind all the wealth of cash and deep inner satisfaction that I enjoy—there is one simple secret. It is this secret that I would like to impart to you. If you are satisfied with a humdrum life of service to another master, turn this page now—read no more. If you are interested in a fuller life, free from bosses, free from worries, free from fears, read further. This message may be meant for you.

By Victor B. Mason

I am printing my message in a magazine. It may come to the attention of thousands of eyes. But of all those thousands, only a few will have the vision to understand. Many may read; but of a thousand only you may have the intuition, the sensitivity, to understand that what I am writing may be intended for you—may be the tide that shapes your destiny, which, taken at the crest, carries you to levels of independence beyond the dreams of avarice.

Don't misunderstand me. There is no mysticism in this. I am not speaking of occult things; of innumerable laws of nature that will sweep you to success without effort on your part. That sort of talk is *rubbish*! And anyone who tries to tell you that you can *think* your way to riches without effort is a false friend. I am too much of a realist for that. And I hope you are.

I hope you are the kind of man—who you have read this far—who knows that anything worthwhile has to be *earned*! I hope you have learned that there is no reward without effort. If you have learned this, then you may be ready to take the next step in the development of your karma—you may be ready to learn and use the secret I have to impart.

I Have All The Money I Need

In my own life I have gone beyond the need of money. I have it. I have gone beyond the need of gain. I have two businesses that pay me an income well above any amount I have need for. And, in addition, I have the satisfaction—the deep satisfaction—of knowing that I have put more than three hundred other men in businesses of their own. Since I have no need for money, the greatest satisfaction I get from life, is sharing my secret of personal independence with others—seeing them achieve the same heights of happiness that have come into my own life.

Please don't misunderstand this statement. I am not a philanthropist. I believe that charity is something that no proud man will accept. I have never seen a man who was worth his salt who would accept

something for nothing. I have never met a highly successful man whom the world respected who did not sacrifice something to gain his position. And, unless you are willing to make at least half the effort, I'm not interested in giving you a "leg up" to the achievement of your goal. Frankly, I'm going to charge you something for the secret I give you. Not a lot—but enough to make me believe that you are a little above the fellows who merely "wish" for success and are not willing to sacrifice something to get it.

A Fascinating and Peculiar Business

I have a business that is peculiar—one of my businesses. The unusual thing about it is that it is needed in every little community throughout this country. But it is a business that will never be invaded by the "big fellows". It has to be handled on a local basis. No giant octopus can ever gobble up the whole thing. No big combine is ever going to destroy it. It is essentially a "one man" business that can be operated without outside help. It is a business that is good summer and winter. It is a business that is growing each year. And, it is a business that can be started on an investment so small that it is within the reach of anyone who has a television set. But it has nothing to do with television.

This business has another peculiarity. It can be started at home in spare time. No risk to present job. No risk to present income. And no need to let anyone else know you are "on your own". It can be run as a spare time business for extra money. Or, as it grows to the point where it is paying more than your present salary, it can be expanded into a full time business—overnight. It can give you a sense of personal independence that will free you forever from the fear of lay-off, loss of job, depressions, or economic reverses.

Are You Mechanically Inclined?

While the operation of this business is partly automatic, it won't run itself. If you are to use it as a stepping stone to independence, you must be able to work with your hands, use such tools as hammer and screw driver, and enjoy getting into a pair of blue jeans and rolling up your sleeves. But two hours a day of manual work will keep your "factory" running 24 hours turn-

ing out a product that has a steady and ready sale in every community. A half dollar spent for raw materials can bring you six dollars in cash—six times a day.

In this message I'm not going to try to tell you the entire story. There is not enough space on this page. And, I am not going to ask you to spend a penny now to learn the secret. I'll send you all the information, free. If you are interested in becoming independent, in becoming your own boss, in knowing the sweet fruits of success as I know them, send me your name. That's all. Just your name. I won't ask you for a penny. I'll send you all the information about one of the most fascinating businesses you can imagine. With these facts, you will make your own investigation. You will check up on conditions in your neighborhood. You will weigh and analyze the whole proposition. Then, and then only, if you decide to take the next step, I'll allow you to invest \$15.00. And even then, if you decide that your fifteen dollars has been badly invested I'll return it to you. Don't hesitate to send your name. I have no salesmen. I will merely write you a long letter and send you complete facts about the business I have found to be so successful. After that, you make the decisions.

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Don't put this off. It may be a coincidence that you are reading these words right now. Or, it may be a matter that is more deeply connected with your destiny than either of us can say. There is only one thing certain: If you have read this far you are interested in the kind of independence I enjoy. And if that is true, then you must take the next step. No coupon on this advertisement. If you don't think enough of your future happiness and prosperity to write your name on a postcard and mail it to me, forget the whole thing. But if you think there is a destiny that shapes men's lives, send your name now. What I send you may convince you of the truth of this proverb. And what I send you will not cost a penny, now or at any other time.

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VI. Come and Dine — "Fellowship"

In the progression of this call, we read in John 21 that Jesus said, "Come and dine."

The twenty-first chapter of John gives us a post-resurrection scene. Jesus had died, risen from the grave, and the Scripture says that this was the third time He had appeared to His disciples.

He found them fishing. They were fishing without the Spirit's direction. They had caught absolutely nothing. Jesus gave them directions and they caught 153 great fish.

Jesus in His resurrection body, having arisen from the grave, stood on the shore, looked out to the disciples with 153 fish and said, "Bring them to land." They brought them to land; Jesus took a piece of fish, put it upon the coals of fire already built, and said, "Come and dine."

He broke the fish and broke the bread and served the disciples around the fire. They fellowshiped with the living Jesus.

My friends, that is something I think is missing in the life of many a Christian — fellowship with the risen Lord, a Lord you talk to, a Lord that you feel you are in the company of all the time and never out of His presence. "Come and dine" — let's fellowship together.

VII. Come and Take the Cross — "Suffering"

In Mark 10:21 there is the call to take up the cross, the call to suffering. Jesus said, "Come, take up the cross, and follow me."

Here is the seven-fold call of Jesus. How far have you responded to that call? I do not know whether the thing I am about to tell you is absolutely true or not, and I would not tell it as a true story. I think that it is true because I heard it told by some very sincere, honest preachers a time or two.

It is the story of a girl, and it took place in the city of Chicago. She was a girl of real ability, an accomplished musician.

Her parents had no interest in her soul. They never took her to the house of God or prayer meeting, but they cultivated her musical ability. They wanted her to be the most accomplished musician of all the city, and so they spent much money, time and effort for the development of her musical talent.

One night that girl passed a little mission in Chicago, and she heard the kind of music she had never heard before. She heard a group singing, "Just as I am without one plea, but that thy blood was shed for me, O Lamb of God, I come to thee."

She had never heard it before. She

slipped through the door and sat at the back. In a while the preacher began to call for people who didn't have Jesus as a Friend and Saviour to come and acknowledge Him.

Under the influence of that strange, mysterious, wonderful power of the Spirit of God, she arose to find Jesus as the satisfaction for that new hunger in her heart. She came down to the front and was saved.

As soon as the service was over, she went rushing home and sat down with her mother and father and said, "The most wonderful thing happened tonight. I went into a little stone building that they call a mission where they were having a service tonight. I heard about Jesus, how He loved me and died for me and wanted to save me and have me follow Him. I have been saved tonight."

A frown and a cloud came over the faces of her mother and father as they said to her, "To be a Christian would interfere with your career. We are not interested in that. Get that out of your mind."

"Oh no," she said, "I have had such peace and joy in the last few minutes that I could never part with it."

Twenty-four hours went by, and it is said that the next night the angered father said to the girl, "If you are going to be a Christian, you are not going to be one here. We have given our best to the development of your musical talent; and if you are going to be saved, you leave this home."

It is said that the little teen-age girl went up the stairs to her bedroom with tears streaming down her face. In a few minutes, with her belongings in her suitcase, she came down to the living room, put her arms around her mother and kissed her good-bye.

She reached toward her father to tell him good-bye as she said, "Dad, I learned to play a song today, and I want to play it for you before I leave."

She sat down at the piano and began to play a song she had never seen until she took a hymn book out of that mission. She began to play, "Jesus, I my cross have taken, all to leave and follow Thee."

She didn't get very far, because her father dropped down on his knees and cried, "Oh God, have mercy on my soul." She led her mother and father to Christ.

My friend, if you are not willing to pay the price, if you are not willing to bear a cross, if you are not willing to wear the yoke of Jesus, then your loved ones are going to die in sin and go to hell. God help us to hear the call of God all the way out of Egypt and into Canaan.

The Defender

Defender COUNSELOR



This column is designed for those who have a problem, whether spiritual, Scriptural, personal or financial. All such communications should be addressed to The Defender Counselor, P.O. Box 886 ... Wichita 1, Kansas. Unsigned communications cannot be considered. For those seeking legal or medical aid we suggest a local Christian attorney or physician be contacted.

Dear Defender Counselor:

I am a widow. My three children and their families live here, but seldom come to see me, they are so busy. I am just plain lonely. What can I do?

Dear Friend:

Yours is such a common problem! But in God's design, children must leave father and mother to take their own mates and rear their own children. As the years slip away, their burdens increase. Daily duties leave little time and physical strength for extra exertions, so Mother and Dad begin to feel neglected. You, personally, may be thankful yours are so near that, in time of real need, they will respond with love.

Why not cultivate some new interests? There are so many wonderful things to learn, to see, and to do. And there are people all around, many yearning for friendliness, too.

Perhaps some are young mothers who would appreciate an occasional neighborly helping hand. And many are children who would love a grandmother's stories. There would be fewer juvenile delinquents if more adults would take the trouble to show an interest in children and youth.

How about church activities? There are many, and workers are always needed. Perhaps you can find a lonely friend who would enjoy going places and doing things with you.

Do you know about the Golden Age clubs, hobbies, hobby clubs, all offering interesting and fruitful friendships? No real hobbyist is ever a stranger to a fellow hobbyist. Choose a hobby and find endless enjoyment in sharing with others.

May God bless you and open the way to many active and happy years as you serve Him by helping others. And let me whisper this ... your children will be extremely proud because you have met the challenge to become an

achieving instead of a "problem mother." And so will you!

Dear Defender Counselor:

Does the Bible mention Flying Saucers and other supernatural objects, supposedly from other planets, which are said to be visiting the earth?

Dear Friend:

Scripture is totally silent regarding UFO (Unidentified Flying Objects). It does, however, designate Satan as "the Prince of the Power of the Air." It foretells that "in the latter times" the "Wicked One" shall be revealed, "even he, whose coming is after the working of Satan with all power and signs and lying wonders." (II Thessalonians 2:1-12)

Jesus says that "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken." But all these demonstrations will do Satan no good, for he will not be able to prevent the victorious coming of the Son of God from heaven.

But we, who are His children by the new birth, need not worry, even though "it doth not yet appear what we shall be: we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (I John 3:1-3)

So just trust God. Be His faithful servant, watch and pray. Remember, "the Lord knoweth them that are his," and if you are His, you will "be caught up to meet the Lord in the air (no longer Satan's territory) and so shall we ever be with the Lord!"

Dear Defender Counselor:

Please give a Scriptural answer to the theory that the earth is soon due to

experience another axis shift comparable to that which caused the flood. Is there scientific proof that it could happen?

Dear Friend:

God is authentic, and we can trust His Word. Two references show that another world-wide flood will not come, even though it could be a possibility from the scientific viewpoint. But because it is not in God's plan, it will not occur.

In Genesis 9:15, God speaking to Noah said: "I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."

II Peter 3:5-7 tells us ... "whereby the world that then was, being overflowed with water, perished: But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

So if you believe the Word of God, you need not be unduly alarmed regarding the speculations of men. Peter concludes that we should be found "living in all holy conversation and godliness," because the signs point to the soon coming of the Lord, with new heavens and a new earth where only the righteous shall dwell.

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DID GOD ATTEND THE SUMMIT?

CLAY COOPER

SPOKANE, WASHINGTON

MAY 16, 1960 had long been looked forward to as the world's Red Letter Day! The Big Four heads of state would get together, iron out the wrinkles galling the irritated hide of mortal man, set up a basis for lasting peace — give or take a few hours, days or months — and coexistence of two antithetical ways of life would be a reality.

But alas and alack, it was not to be! Three hours on the Summit and all was over. The world reeled under the impact of a sledge-hammer disappointment. Gloom shrouded the world and out came the crying towels.

Headlines screamed, "Summit Torpedoed." It was labeled "The Debacle of the Century." Thick and fast flew similar epitaphs over the ether waves.

Communism had showed its hand, its true self and, as a result, the Utopian hopes of the world were squashed as a man would step on a beetle. Anxiety spread across the world with the speed of light. The Summit meeting was a failure!

But was it? Maybe it wasn't a failure after all. Perhaps it was a tremendous success. Greater than Yalta, or Potsdam, or Teheran ... or all three put together. Even conceivably greater than Camp David. That the "spirit of Camp David" was more delusive than conclusive is now quite evident to everybody!

Now, first of all, and perhaps most important of all, an issue should be made of the fact that uncounted thousands of earnest Christian people of many communions in many lands had fervently prayed about the Summit meeting. Not knowing for what they

should specifically pray, many simply petitioned, "Thy will be done ... on earth."

Who is going to stand up and say that His will was not done? That He did not hear these prayers? More is wrought by prayer than this world (or Mr. Khrushchev) dreams!

It might not be far from the truth to affirm that, except for these prayers, the Paris Summit might have come to be acclaimed as a tremendous success while in reality remaining a blotch on history's page.

The failure of the Summit may yet be seen to have been its greatest success. Paradoxical? Talking in riddles?

Pertinent Questions

What happened at the Summit may be no cause at all for despondency, but jubilation. This supposition could be based on the proven fact that man proposes but God disposes!

Who dares rule out God from that three hour Summit, as though He might have been on vacation, or at best a disinterested spectator on the side lines!

Who among us can say, with proof, that the will of the Almighty was not done as regards His hidden purposes, His eternal counsels and with reference to the long range universal good of being?

Who can say, with authority, that what happened was a debacle, a travesty?

That's how many a person must have regarded another three hour Summit meeting a couple thousand years back when the forces of darkness and evil ap-

peared to triumph gloriously when the best of Men was nailed to a Cross and held up to the derision of the world.

The hellishness on that Summit, Mount Golgotha, the satanic outburst, was just God letting evil raise its ugly head in order that the universe might have an unforgettable demonstration by the master of malignant art; that sin might appear for what it is ... exceeding sinful.

Could it have been so at Paris? Certainly not to put any other man that breathes on a par with the Saviour, but if anyone was ever crucified and held up to universal ridicule, without actually being spiked to a Cross, it was the President of the United States, Dwight David Eisenhower, during his three hours on the Summit in Paris.

Many a person is asking, "Where was God," and that's what a lot of earnest people were asking at that other Summit in the faraway, bygone day. And the truth of the matter is, He was right there! Right there, "reconciling the world unto Himself," through the vicarious sufferings of His Son.

What looked like, on the surface, the greatest conceivable tragedy, wasn't at all. God was there on that Summit, Mount Calvary, in 30 A.D., and if He wasn't present at the Summit meeting, A.D. 1960, there are more perplexing questions to be answered than if we concede He was there.

More Questions To Ponder

If God did not attend the Summit, perhaps someone will step forward and tell us just who it was that enabled President Eisenhower to maintain poise and calm during the hours when insults and diatribe were heaped upon him. Such a spewing forth of innuendos, but for Divine aid insuring self-control, could have precipitated catastrophic results for the entire world!

And who do we think inspired Mr. Khrushchev to hold up for all the world to see, to spell out for all to hear, what is the true spirit of Communism? What sane and sensible man, and he probably is one, would so completely pull the

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rug from under his own feet ... all by himself? Certainly he had help from somewhere, a lot of it.

Probably there isn't enough money in all the hated capitalistic world to have hired Mr. Khrushchev to burlesque the true character of the men and the system he represents, a system which threatens to enslave the world.

If God wasn't at the Summit, who was it that played out the rope with the noose at the end? The best laid schemes of men, all men, could not have so skillfully accomplished the wonders wrought for the enlightening of the world in so few hours. God must have been at the Summit.

Who can estimate the incalculable amount of good accomplished? Why, Mr. Khrushchev's few hours of diaphanous harangue perhaps did more good throughout the world than thousands of hours of Voice of America broadcasting. It's likely the classic example of all time of a man opening his mouth and putting his own two feet into it.

What an example of the fallibility of the "strong man" of the Kremlin ... and of the communist world. Lacking even the power to exercise self control ... self restraint! By anybody's standard.

Dare we hold to the morbid idea, for one moment, that what affected so very drastically the good or ill of God's world ... as represented by Messrs. Eisenhower, MacMillan, DeGaulle and Khrushchev ... could possibly have escaped His notice?

Benjamin Franklin, at the Constitutional Convention in Philadelphia said: "The longer I live, the more convincing proof I see that God governs in the affairs of men."

Impelled by that conviction, he made a motion that called for daily prayer until Divine aid was given in the formulation of what Gladstone called, "the greatest document ever struck off by human hand," the Constitution of the United States.

Franklin reasoned that the God who watches over sparrows could not but be mightily interested in the founding of a Nation. We can reasonably assume this is true to the international affairs of our time. It is difficult to conceive God absent from the Summit.

A Communist In Action

Some hold the view that to have held the Summit in the first place was a great mistake. Mistake or no, we need to remind ourselves that, without the occasion it presented, the world would be without the vituperative exhibition of hate, intolerance and ferocity which the

world probably needed. This outburst could have been, in the providence of God, a necessity for the world.

The image on all minds, drawn by Mr. Khrushchev, of Communism seizing President Eisenhower by the heels and beating his head against a wall, as an infuriated man might take a cat by the tail and dash its brains out, should be indelibly stamped there.

This is a prophecy of what would happen to all the rest who might refuse to knuckle down, should the Communist dream ever become a reality.

The Summit, therefore, was eminently successful in bringing this to our united attention by the chiefest of spokesmen. Having accomplished this, the Summit could hardly be classified as a flop, a debacle. Even if it did not perform the well-intentioned original objectives, it was monumentally successful in others.

With all deference, Mr. Khrushchev might be asked, "Who takes who by the tail and beats his head against the wall?"

The Two Davids

This big talk is reminiscent of that of another iron curtain character stepping from the pages of sacred history. And speaking of an "iron curtain," he was wrapped up in one being covered from top to toe with an iron coat of mail. His name was Goliath.

The countryside rattled with his bragadocio. "I will give your flesh to the birds," he shouted to his opponent. And he fully intended to. He carried a spear as big as a wagon tongue. The head on it weighed twenty-five pounds.

The parallelisms are positively remarkable, for the intended victim was to have also been a "David." The ancient counterpart of Dwight David Eisenhower.

Midst the barrage of slanders and insults, David the shepherd didn't lose his head. Goliath did! Quietly and confidently he stood his ground.

With trust in God to justify His own cause, a simple smooth stone, hurled from a sling, was applied between the joints of the harness, right between his eyes. It was the only exposed part of the giant's "iron curtained anatomy," the only vulnerable spot. He fell stunned, his head was cut off with his own sword and confusion and consternation reigned in his realm. What looked like disaster for David and his people proved quite the opposite.

The meeting of two, at the Summit, afforded an excellent opportunity to see just who would bite the dust ... the

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curtain, or a confident man of faith.

Call it a failure if you must, but from
most any angle viewed, the Summit just
as it was could turn out to be a godsend
for the world ... a hilarious success
... an eye opener, a new lease on life
for the nations ... in that what happen-
ed there, accidental or otherwise, was
certainly not according to the Commu-
nist rule book and timetable.

Communism's Calendar

According to Manuilsky (the same
Dimitry Z. Manuilsky who presided
over the United Nations Security Coun-
cil in 1949), next year (1961), at the
latest, was the date for the world coup.

In 1931 he lectured the Lenin School
of Political Warfare. On that occasion
he declared Communism's calculated
calendar, which at the Summit Mr.
Khrushchev must have mused up like
a bull does a china shop.

He said: "War to the hilt between
Communism and Capitalism is inevita-
ble." (Coexistence being a term of ex-
pedience.) "Today, in 1931, we are
not strong enough to attack. Our time
will come in twenty or thirty years. To
win we shall need the element of sur-
prise. The *Bourgeoisie* will have to be
put to sleep." (Think how Mr. Khrush-
chev woke us up!)

"So we shall begin by launching the
most spectacular peace movement" (who
asked for the Summit) "on record. The
Capitalistic countries, stupid and de-
cadent, will rejoice to cooperate to their
own destruction. They will leap at an-
other chance to be friends. As soon as
their guard is down, we will smash
them with our clenched fist!" A la
Goliath! A la Khrushchev!

Now, but for the crudeness of Mr.
Khrushchev in alerting the world, the
Communists' basic plan could have elud-
ed us in this age of all sweetness and
light. Nineteen hundred sixty-one, next
year, was the ultimate year for the fin-
ishing stroke, the smashing by the
clenched fist on the heels of Commu-
nism's unprecedented peace overtures.

Who can say it was not God who in-
duced Mr. Khrushchev to sabotage the
schedule, and in so doing wake us up,
in his vitriolic attack on President Ei-
senhower? If Mr. Khrushchev said or
did anything to lull us to sleep in pre-
paration for the *coup d' grace*, nobody
was aware of it.

Let it be said again, all this could
conceivably be interpreted as the good-
ness of God in alerting us. Unknown to
himself, of course, the Soviet Chairman
could have been the instrument of
God to disturb our day dreams, and for
this we can be thankful. If the *coup d'*

grace is administered, at least we won't
be walking in a daze down a primrose
path on the arm of the executioner.

No, it is not unthinkable Mr. Khrush-
chev did the world a great service, un-
wittingly, giving America and other
non-communist nations another glorious
chance to firm up their defences and to
discover and apply the right solution
to the turbulency of the times.

Many, who did not know before, at
least know now that Communism is not
that solution, except as the guillotine is
a toothache remedy.

Our Next Move

But where do we go from here?
Where does all this lead? If God did
attend the Summit, and if Mr. Khrush-
chev was prodded by God to toss a
monkey wrench into his own machinery,
how shall it all be interpreted? What is
the next move?

We can be sure, whatever else the
answer to the question might include, it
cannot possibly exclude the timeless,
world-embracing commission issued by
Christ at the close of the final Summit
meet with His disciples on the Mount of
Olives. Included are His orders to evan-
gelize the world!

He said, "All power is given unto me
in heaven and in earth. Go ye therefore
and teach all nations ... to observe all
things whatsoever I have commanded
... and lo, I am with you always, even
unto the end of the world."

Teaching men of all nations to ob-
serve what Christ commanded ... well,
if this is not the answer to the complex-
ities of the world, there just isn't any
answer! Somewhere within the scope of
all that is comprehended in this com-
monly-referred-to "Great Commission"
lies the hope of the world.

So, for the Christian individual, or
church ... whether within a nominally
Christian nation or the professedly athe-
istic, Communist nation ... there seems
but one course to pursue to be infallibly
safe. It is diligent, wholehearted obe-
dience in the face of all obstacles to the
marching orders, "Teach all nations
whatsoever I have commanded you ...
make disciples of all nations ... preach
the Gospel to every creature."

This is the "light that shineth in dark-
ness, and the darkness has never over-
powered it."

If it took the failure of a contempo-
rary Summit meeting to give impetus
to the nearly forgotten issues of that
other in the long ago, so be it. In any
case, there are certainly evidences to
warrant the supposition that, concerning
the Summit meeting of 1960, *God was
there!*



A Noted Pastor's Son Takes A Nostalgic View Of The Past

THE TABERNACLE ERA

PAUL B. SMITH, D.D.

TORONTO, ONTARIO, CANADA

Editor's Note: Defender readers will be enthusiastic over the accompanying article, for many of them grew up, or took part in "The Tabernacle Era," so ably described by Paul Smith, who is now Pastor of The Peoples Church . . . formerly the Toronto Gospel Tabernacle.

MY FATHER MINISTERED through the Tabernacle Era in America. He founded and pastored a huge work in Toronto, Canada. However, this was just one of a great network of similar places that stretch from Canada to Florida and from the Atlantic to the Pacific coasts in North America.

I was reared in those days and remember them quite vividly. The Alliance Tabernacle in Toronto, which my father built and where I spent my early boyhood days, was typical. It grew out of a great evangelistic campaign that drew unprecedented crowds in the city and stirred up a great deal of newspaper publicity.

My father, Dr. Oswald J. Smith, had been one of the organizing directors of the campaign and pastor of a struggling little local Christian and Missionary Alliance Church.

He capitalized on the momentum of the crusade by immediately erecting a tent, larger than Toronto had ever seen,

for religious meetings. For six months without a break — Sunday through Sunday — he promoted a daily series of evangelistic campaigns.

The crowds continued to come. There was so much interest that when the first newspaper advertisement indicated that the tent was erected but there were no seats, the people brought their own kitchen chairs and literally furnished an entire "Canvas Cathedral" without spending a cent. This was typical throughout the country.

Sensationalism, originality, and unflagging zeal were combined with an unusually deep spiritual program to set in motion an evangelistic movement that held aloft the Christian flag when it was in danger of being smeared hopelessly in the mud of modernism.

My father often reminisces about those days and has admitted that sometimes the evangelists were quite mediocre and the music, in the beginning, was completely unprofessional.

None of the musicians received any honorarium. The pianists and song leaders were usually business men who considered this an outlet for their Christian service.

When the famous Cleveland Colored Quintette came to Toronto the first time, they were all still in business in Cleveland and simply took leave of absence long enough for the Toronto Campaign. They worked for twenty-five dollars a week and slept on cots erected in the meeting place. But the crowds came and many souls were saved.

Permanent Structures

The next step was from the tent to some kind of permanent structure. A regular church edifice would never have sufficed. There were already hundreds of church buildings in Toronto — most of them empty and dead, caught in the strangle hold of a form of modernism that is seldom seen today.

There was no thought of Sunday School space or educational facilities. The main thing was to produce the cheapest kind of building that would accommodate the most people. A barn constructed of wood served this purpose.

There was no real design to the Alliance Tabernacle in Toronto. It looked like an indoor skating rink or stadium with benches packed as closely together as possible.

In many cities the sawdust floor of the tents was brought right into the new religious barn and, in some cases, it was years before a proper floor was laid.

The building in Toronto seated over 2,500 people and cost only \$40,000. I can still remember the crowds that used to come.

Those were the days when people would pour off the street car like sheep out of a truck. By six o'clock every Sunday night they would run all the

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way from the street car line to the Tabernacle — two full city blocks — to assure having a seat.

This was true on week nights as well. Sometimes there would be as many as a thousand people on the outside looking through the open windows and hopping in vain to get in.

The choir, ushers, and personal workers came every evening without fail. I do not know how they managed it, but they came. The unpaid song leader never missed a service.

The book stand was always open on week days and thousands of volumes were sold, carrying a steady flow of Gospel literature and Bible teaching into multitudes of homes.

The same thing happened in other big cities. My father did a considerable amount of evangelistic work in those days, as he does today, but most of the places where he ministered were tabernacles similar to his own in Toronto — great, sprawling, growing centers of evangelism that had caught the ear of a public that had been lulled to sleep by a lifeless form of denominationalism and churchianity.

Soldiers Of The Cross

I remember some of the places and names. W. T. Watson had one in St. Petersburg, Florida. His was so big that he was able to attract such men as Gypsy Smith, Billy Sunday, W. B. Riley, Gerald B. Winrod, Paul Rood, and countless other great Soldiers of the Cross.

George Ziemer spearheaded an aggressive work in Milwaukee, Wisconsin. There was John Minder in Tampa, Tingley in Birmingham, Churchill in Buffalo, Cadel in Indianapolis, Rediger in Fort Wayne, Williams in Minneapolis, David in Atlanta, Berg in Miami, Richey in Houston, Fitch in Ottawa, Swain in Nashville, Springer in Englewood ... and scores of others.

All of them drew huge crowds, ran a continual series of evangelistic campaigns, and saw hundreds of souls saved. Perhaps an aggregate of the spiritual decisions made from coast to coast in the tabernacles would leave modern evangelism far in the background.

Such a list could never be completed without the name of Paul Rader and the Chicago Gospel Tabernacle. Rader built a barn in the roaring center of the Gateway to the West that could accommodate five thousand people.

He invited evangelists from all over the world to share his pulpit, but always drew larger crowds when he preached himself than his guests could ever attract. My father was a speaker in nearly all of the great tabernacles, and

probably more often in Chicago than any of the others.

A few of the tabernacle works were of the type described by Sinclair Lewis in "Elmer Gantry." Unfortunately, every time the secular press or the critical novelist describes a church that is not associated with one of the major denominations, they delight in choosing these lurid examples of an extremely fleshly form of tabernacle work.

There were (and still are) some of these, and we all regret it, but most of the places I remember were no different from the denominations as far as creed and doctrine were concerned. They differed in that they preached their doctrine instead of leaving it buried in a book.

They were well established works, standing for the conversion of souls, the edification of believers and worldwide evangelism, emphasizing the four great essentials — salvation, the deeper life, foreign missions, and the Lord's return.

War On Modernism

This era lasted from the end of World War I until the beginning of World War II, and there was a reason for it. The older generation can remember it well.

Modernism — an extreme deity-denying form of modernism and higher criticism — had come over from Europe and had a spiritual strangle hold on most of the seminaries and hence the churches. Social reform and universal brotherhood had driven the spiritual message of regeneration out of the pulpits and classrooms.

The fires of evangelism were little more than embers compared to the Moody days. The people in these churches who had a hunger for spiritual things were being starved, and when an advertisement appeared in any city newspaper announcing an evangelistic effort in a tent or a theater or a tabernacle, there was a group of spiritually minded people in every church who flocked to the colors.

Many of them would maintain their own church membership, probably with the hope that all was not lost and eventually the Gospel would be preached again in their church, but in many instances they would pull out and throw in their lot with the tabernacles.

Today the Tabernacle Era is over. There has been a transition from Tabernacle Evangelism to Church Evangelism.

Some of the Tabernacle men have been able to make the transition, but many have fallen by the wayside, defeated remnants of a new order.

It would be a form of family pride for me to say that my own father had some sort of religious genius. On the other hand, it would be a false humility to disparage his ability.

Any man who founds, builds, and maintains a world-renowned church certainly possesses some Divine gift that the rank and file do not have. In father's case, I have always thought that one of his greatest gifts has been the ability to weather the storm of change.

Almost without losing a step in the march, the Gospel Tabernacle became the Peoples Church.

The tent is gone, the Tabernacle is now a factory, the sawdust has been swept up, and the musicians receive small honorariums, but the main spiritual thrust of the work has continued unabated in the form of a consolidated, well-organized, evangelistic church program.

The New Order

Some of the tabernacles never managed to make the transition. Very often they disintegrated when their founders passed off the scene and in other cases they struggled on, a mere ghost of their former magnitude.

There are a few left standing today, but they seldom are filled. More often they minister to a handful of people huddled in the front rows of a huge barnlike structure.

They have been reduced in seating capacity by the addition of partitions, Sunday School rooms, office space, and spread out opera seats that require equal floor space but seat only a fraction as many people as the old benches.

I have often asked my father why he was so fortunate, and without any trace of doubt, he always declares that the missionary vision of the church saved the day.

Early in the history of the work in Toronto, in addition to the continual stream of local campaigns, the people were trained to send their money to the foreign mission field. The task of world evangelization grew until it became the dominating factor, the brilliant beacon light, the vision without which any work — church or tabernacle — is doomed.

The reason for the tabernacle-church transition is complex. Modernism today is not what it was a generation ago. Every theological student knows that the last ten years have seen a marked swing of the theological pendulum toward a more conservative evangelical direction. The swing is not as complete as we might wish, but it is a real thing, which has changed the entire picture.

We are seeing evangelistic efforts in the most unexpected places coming from sources that are surprising, to say the least.

Very few large denominations do not have an aggressive department of evangelism today. Instead of one central tabernacle being the only evangelical light, churches of all kinds are sponsoring their own campaigns.

I can remember when my father led the only really aggressive evangelistic program in Toronto. Today I can open my newspaper to the church page and see five or ten crusades in different churches.

Despite the tremendous crowds that used to run for seats in the Toronto Tabernacle days, undoubtedly there are more people hearing the Gospel in this city today than ever before.

Cooperative Evangelism

This is the situation that Billy Graham has taken advantage of. Fifteen years ago he would have held a city-wide campaign in many metropolitan areas, but it would have been sponsored by one large evangelistic center, not representing the church life of those cities.

These are the sort of meetings that most of the evangelists — my father included — of those days conducted.

It was easy for them to work only with fundamentalists because the churches did not want evangelism. They were trying a Social Gospel approach. The campaigns were not really Union in any sense of the word. They were city-wide, and there is a vast difference.

Since the war we have lived to see the unprecedented opportunity presented by a church that has tried the New Gospel and has been disappointed, and by a group of scholars who are confronted with archaeological discoveries that have proved many of their pet theories about the Bible to be erroneous.

The churches are far from having all of their problems solved, but at least they are willing to give a man such as Graham an opportunity to preach the Gospel of the Bible. This is a miraculous move in the right direction and God's answer to the prayers of men like my father, who fought their way in the tabernacles through an era when the organized Christian church wanted nothing to do with evangelism.

Thank God for the great, glorious, enthusiastic, bench-packed, sawdust strewn, soul-saving Tabernacle Era, and thank God for this church-centered, well-organized, denominationally-backed, soul-saving period of Church Evangelism.

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THE CANCER

An Illuminating Fa

M. H. CLUTTER, D.R.E.

NOTE: While in Kansas City recently, visiting in the office of a friend, who is a well-known physician and surgeon, he reached into his bookcase and brought out a copy of "The Cancer Blackout" by Maurice Natenberg, calling my attention to the fact that the author, Maurice Natenberg, had spoken rather disparagingly of our Magazine and its Founder, Dr. Gerald B. Winrod. But he asked me to take the volume and read it with an open mind.

Upon examining the book, I decided to interview the author personally by telephoning him at his office in Chicago. During our conversation I was convinced that he has documentary proof for every statement made in this revealing volume.

Mr. Natenberg explained that he is of Jewish origin, and appeared greatly surprised, but seemingly pleased, to learn that The Defender had found his work to be praiseworthy.

Through our conversation and exchange of ideas I learned that he was not fully aware of our true position. Upon concluding this most satisfying and pleasant interview, we turned the volume over to our Review Editor for an appraisal.

In our opinion, this unique, candid, factual polemic could be a basis upon which all forces laboring for the relief of suffering humanity might join in a united front against a common and powerful enemy which dogs the steps and ruins the life and work of every man or woman who opens new avenues of cancer research.

One remark of Mr. Natenberg during our talk was, in substance: "If I am able to help only one cancer sufferer to escape the excruciating and inescapable pain of death caused through treatment by 'orthodox methods,' I have done something worthwhile."

Since the death of Dr. Winrod many have speculated as to why The Defender discontinued its enlightening articles concerning new discoveries in the field of medicine ... articles which dared to present factual evidence of the merits of various "unorthodox" systems of treatment.

Dr. Winrod had studied this subject intensively for years. After his passing, no one on our Staff possessed either the knowledge or aptitude to explore and carry on this important phase of our Christian ministry, dealing with alleviating human suffering by propagating factual information.

At no time in the past have we advised or recommend-

ed, nor do we now, any particular system of treatment for physical ailments. But in the name of Christ, who died on the Cross for the healing of humanity (1 Peter 2:24), we are impelled to present the facts to our thinking, adult readers who may then decide the issues for themselves.

By the greatest stretch of the imagination, can anyone have a moral right to withhold even the slightest help from those who face the cruel ordeal of cancer? Again I say, for the sake of suffering humanity, may God help us all in this battle for the triumph of right!

M. L. Flowers

THE AUTHOR, a publisher of medical writings, narrowly missed seeing a woman commit suicide by leaping from the twelfth floor of an office building in Chicago, where a physician had just diagnosed her illness as cancer.

This event so stimulated his curiosity concerning the emotional implications of the disease that he began research into the various controversies surrounding it. He found that "The tactics employed to discredit unorthodox approaches to cancer, as has been almost universal with new discoveries in other fields of medicine, have remained almost the same for two centuries."

Huxley touched the heart of the matter when he said: "Orthodoxy is the Bourbon of the world of thought; it learns not, neither can it forget."

Mr. Natenberg opens his treatise by saying: "Cancer is enshrouded in many mysteries. There are not only the enigmas of pathological processes which have made the problem of cure so baffling but the mysteries of human motivations in cancer controversies. The hidden purposes and machinations which have erupted so often into bitter disputes, investigations, violent conflicts, accusations of fraud, quackery and deliberate falsification of records have never been adequately studied. That too is an integral component of the cancer problem."

"This work is devoted chiefly to the history of the disputes in cancer which have led to the suppression of important facts and the dissemination of distorted information to the public ... Facts which conflicted with the interests and opinions of the dictators of the trend, have been continuously subjected to a blackout. The work by being

THE BLACKOUT

Infactual Survey

WICHITA, KANSAS

treatment many sincere and capable men has been unfairly
arist, discredited and ridiculed.

(I Pe "For centuries there has been an official and dogmatic
our thin version of cancer which was dangerous for independent-
issues fo minded physicians to oppose ...

on anyon "Certainly there is no aspect of the subject that is more
test hop vital, that demands more clarification and careful check-
? Agg ing, than methods of cure. There is no feature of cancer,
God he however, that is more controversial and subject to fiercer
contention and antagonisms, nor more vital to the public
or to potential victims of the disease.

44 "This book is devoted to that feature ... Wherever
possible, information was sought from the discoverers of
cancer therapies or their disciples ... in all instances
published material was the prime source of information
... It is my hope that every person ... may find here
some information of value ... also that the men who
struggled to originate new approaches to cancer, against
the invidious opposition that was too often their lot, may
be recognized for their sincerity and respected for their
deals and principles."

The California Cancer Hearings

While preparing this treatise the author had the oppor-
tunity to participate in an inquiry into cancer treatments
held by the California State Senate's Interim Committee
in San Francisco May 6 to 8, 1958. The Committee had
been formed to hear further testimony on the defeated
Weinberger Bill, which would have empowered a com-
mission to validate various methods for treating cancer
and to define spheres of its treatment by non-medically
affiliated physicians. This Bill was very important, since
not only the life and health of everyone might be involv-
ed, but the professional destiny of thousands of practi-
tioners was also in the balance.

The Weinberger Bill was sponsored by the American
Cancer Society to "protect the public by illegalizing
dangerous and worthless modes of cancer treatment and
is recognizing only the treatments 'of choice,' currently
surgery, X-ray, irradiation and a few chemotherapies."

The recommendations of the American Medical Associ-
ation, the National Cancer Society, the Sloan-Kettering
Institute and similar official bodies would probably deter-
mine the sanctioning of cancer therapies, and a physician
who did not follow their regulations would be punished
by being dropped from membership and blacklisted, thus

eliminating unorthodox approaches to cancer and other
diseases.

Mr. Natenberg gives a detailed account of witnesses,
including himself, who were called before the Committee,
and at least intimates that considerable prejudice entered
the picture. He was not given time to introduce some of
his findings.

He concludes the chapter by saying that "every dis-
coverer of a cancer remedy has encountered a Chinese
wall of resistance," which has been the same in every
page of recorded cancer history, and that the myth that
the discoverer of a cancer cure would be "honored, ac-
claimed, and practically deified as a saviour of the human
race," should be changed to "dishonored, denounced and
crucified, unless he is a fair haired boy of the dominating
oligarchy."

Birth Of The Blackout

To demonstrate the meaning of this statement, he turns
in the history of cancer to a meeting of two celebrated
London surgeons, which took place on January 5, 1764
... Mr. Richard Guy and Mr. Thomas Gataker, surgeon
to the royal family and to the St. George Hospital.

Their confidential talk on methods of treating cancer
closed with decided coolness. Mr. Guy immediately wrote
a fascinating, detailed account of the quarrel.

It appears that he had bought a formula which had
been the secret of one family for over a century, and had
been using it effectively to the exclusion of surgery. This
was most humanitarian, since neither anesthesia, sepsis,
nor antiseptics were known, and surgery, with its acute
suffering and after infections, was most dreadful. De-
scriptions of medical treatments then in vogue are hor-
rible and nauseating.

But the most interesting facet of the controversy is the
pattern set for the future ... accusation of theft of se-
cret formulas, contumely, derision, character assassina-
tion, and deliberate suppression of known cures. Every
cancer feud in the two centuries since that of Guy and
Gataker has followed essentially the same pattern.

Cancer In The Nineteenth Century

Cancer was not prevalent before the modern era. Con-
ditions of life, poor sanitation, and infectious diseases

— Please turn to page 22

combined to make a low life expectancy, and cancer had little chance to develop. It is also believed by some that infectious diseases with their attendant fevers provide immunity from cancer, since with their decline the cancer rate has increased.

In 1802 the Society for Investigating the Nature and Cause of Cancer was organized in London. While it did not live long, contemporary organizations still follow its basic approach. The theory of cancer as a disease of the cells developed in the middle of the century. The era of research, however, did not open until the beginning of the twentieth century, although some study of tumors was made earlier. Injury, irritation and infection were thought to be causes of the disease.

During the nineteenth century a few physicians developed remedies which were purported to cure cancer without surgery. These were based on diet and salves, and many testimonials of cures were given each. Among these men are the great English surgeon and teacher, John Abernethy, Dr. William Lambe of

London, and Dr. T. T. Blake of New York. The latter published a pamphlet in 1858, "Cancers Cured Without the Use of the Knife." He said, "Any treatment of disease that claims to be in advance of what is known to the profession, however clearly based on scientific principles or uniformly commended by its power to heal, is sure to meet with opposition."

Dr. J. Weldon Fell, from a family of noted physicians and professional men, was a co-founder of the New York Academy of Medicine, and a faculty member of the University of New York. Because of his cancer practice a sinister cloud enveloped his career and caused him to move to London. There he was received courteously by medical men and hospitals.

He published a text on cancer in which was given in detail the formula of his remedy, with instructions as to its use. Yet, in spite of this, his remedy fell into disuse. A Dr. Pattison of London published a similar pamphlet in the same year, which was not accepted, because, said they, "he was not curing

cancer but only diseases which simulated it."

The Deficiency Approach

At the beginning of the twentieth century the X-ray and radium were discovered. About the same time a young and brilliant London physician, F. W. Forbes Ross, began his career. He was independent in thought, skeptical and witty, and wrote a book on "Cancer; Its Genesis and Treatment."

He had quickly lost faith in orthodox cancer remedies, including radium and X-ray, and started his research in cancer from the beginning. He arrived at the theory that it is caused by a deficiency of some vital biochemical element and identified potassium salts as the missing one.

Mr. Natenberg reports: "He insisted that these salts were increasingly being processed out of foods; that there was deficiency in foods because the soil was being depleted of essential minerals; and that in cooking vegetables and meats, even more of these precious salts were lost. As a result, food ingested was seriously deficient in needed elements..."

"The Ross therapy was aimed at correcting the general well-being of the cancer patient... by improving the dietary intake... None of his ideas and principles has become obsolete. The degeneration of processed foods and the addition of carcinogenic chemical preservatives and adulterants is greater today than it was fifty years ago. Cancer is also more prevalent, consistently confirming the correctness of the Ross approach.

"It is significant that practically every cancer therapist who abandoned surgery and irradiation recognized the curative value of proper diet. It is also true that the 'official school' regarded such thinking with deeper and deeper aversion. To stress the nutritional approach to cancer eventually became the surest way to become branded as a quack. Dr. Ross suffered some of that anathema, although he was a mild heretic, as heretics in diet go." His career was terminated abruptly by his death at the age of forty-six.

Dr. Robert Bell, also of London, is another example of the treatment accorded the independent thinker. He was a man of great integrity, supreme skill

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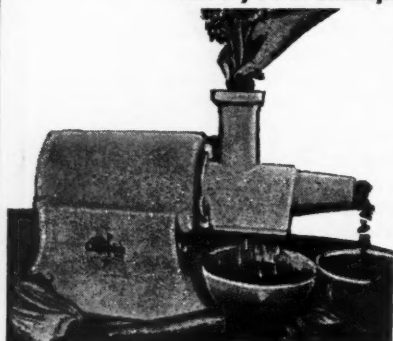
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and high standing in medicine. Yet his "career affirms the evidence that the fate of the cancer heretic, regardless of his qualifications and past achievements, whether he be the recipient of high medical honors or without medical qualifications of any kind, is equally unpleasant. The inevitable results have been accusations of quackery, followed by ostracism."

In the United States Dr. Bell's warm friend, Dr. Lucius Duncan Bulkley, also had made distinguished contributions to medicine during a long and honorable career. He was strongly opposed to surgery in cancer, and advocated diet in treatment. This opposition led to the same results.

In summing up his work the author says: "Dr. Bulkley died in 1928. He left a monument to his distinguished career in a treasure of sage, honest and penetrating observations. His nutritional approach to the cure of cancer and his opposition to surgery, biopsies and pure animal experimentation appear to be as valid as ever and deserve renewed interest in the light of current trends."

Dr. Charles O. Ozias, of Nevada, Missouri, became famous for his cancer cures around the turn of the century. He built his own hospital in Kansas City, and in 1922 offered to disclose the results of his treatment to the American Medical Association, provided these results were published in the official AMA journals.

One hundred patients were to be treated free of charge to secure proof of the efficacy of his method. The offer was not accepted, but persecution began, which bankrupted him and put him out of his hospital. He retired, embittered, to his home and his formula may have died with him.

Toxins, Serums, Hormones

Dr. W. B. Coley of New York employed fever incitants in 1891 with a degree of success in the treatment of cancer. Although his work was not as bitterly opposed as were many others, neither did he receive encouragement. His theory that the disease is caused by

a microbe or virus was strongly supported by clinical evidence. Research in this medium is continued today by the New York Cancer Institute.

Great controversy developed in the 1930's over the Coffey-Humber extract, which was derived from the adrenal cortex of sheep. This remedy had liberal financial backing and was endorsed by influential interests, for Dr. Walter B. Coffey was chief surgeon and Director of the Southern Pacific Railroad Hospital in San Francisco from 1926 to 1938. He died six years later. His work was opposed before his death by powerful interests, ignored and rejected without a fair clinical and scientific test.

Says Mr. Natenberg: "Regardless of its merits, the remedy was never scientifically investigated by its opponents ... Even a negative finding based on sound scientific evidence would be valuable as a safeguard against similar experiments in the future. Whether or not the Coffey-Humber extract had alleviative powers, or at least was helpful

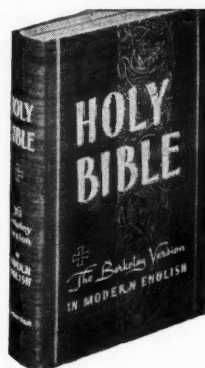
in relieving pain and eliminating the need for narcotics, is still a mystery."

Dr. Thomas J. Glover of Toronto made research into the virus theory of cancer, and developed a serum from the blood of horses. The opposition stated that cancer is not caused by a virus, and the battle was on. Associated with others, he continued research but their impressive results have never been recognized, in spite of the fact that the work appears to have been a great scientific achievement.

Koch And Glyoxylyde

The author states, "In the battles over cancer, the war that raged against Dr. William Frederick Koch is an epic in ruthless ferocity ... His background is hardly that of a charlatan."

He possesses three degrees from the University of Michigan and an M.D. from Detroit College of Medicine. He was professor in Detroit Medical College and taught several years at the University of Michigan. He was highly



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Is there a field of Christian duty which extends beyond obligations to church, family, business associates, neighbors and friends?

Does civil government have claims upon the individual which present problems of religious practice?

Does the mandate to "Render unto Caesar —" have application to citizens of a republican or other democratic form of government, or was it just for subjects of the Roman Empire?

Is the Constitution of the United States just one among many man-made charters of government, or does it conform to a divinely ordained natural order?

If your thinking upon any of these questions has not led you to final conclusions, you will find in

"HARVEST OF POLITICAL WILD OATS"

a book certain to broaden your understanding of practical Christianity and guide you safely through the jungle of confused political philosophies in which the Christian Church is now floundering. The book is not a religious study and the author is not a sectarian religionist. It is predominantly in the political field, but it is largely based upon Christian Scriptures and has facets of thoughts which call for serious consideration by Christians of every denomination.

"HARVEST OF POLITICAL WILD OATS," by Wilson Thomas, is a cloth-bound book of 203 pages. It is sent postpaid for \$3.00.

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lauded by the Journal of the American Medical Association in 1913 for his work in endocrinology, and six years later branded as a faker by the same Journal. The moment he claimed to have found a help for cancer he became a marked man.

"He believed that germs also produce toxins which are incompletely removed, thus subscribing in part to the virus theory of cancer and leading quite naturally to his belief that the solution to the cancer problem lay in securing more active catalysts to stimulate the body's capacity to oxidize toxins . . .

"According to Koch, his preparation starts a chain reaction in which toxins are converted into antitoxins by the addition of molecules which alter their composition. It was also his belief that the cancer germ or virus becomes virulent when poisoned by the toxins in the system.

"This highly ingenious reasoning, although based on authentic physiology and chemistry, appears a bit too magical . . . However, opponents to his theory have formulated no scientific arguments to refute it. Without any investigation, they have always been peremptorily dismissed as nonsense."

And so, "The career of William Koch, who now lives in Brazil, is indeed a tragedy. If his theories are scientifically unsound, they can be scientifically demolished. If his clinical claims are false, a fair test would disprove them. Instead, he was driven out of practice by the concerted and relentless prosecution of medical societies and government bodies.

"The Koch case proves once again that no scientific standards for testing cancer exist and that the fate of an independent cancer therapist, regardless of his scientific training and qualifications, is inevitably the same. The competent and incompetent alike, the quack and the dedicated healer, the fraudulent and the genuine are damned equally, without the slightest attempt to award them a fair hearing."

The Hoxsey Saga

Harry M. Hoxsey has waged a life-and-death struggle with the American Medical Association for almost forty

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years. Mr. Natenberg says: "He has been fined, jailed, and prosecuted more times than any other man in the history of cancer. He has fought back tooth and nail; matched his cunning and ruthless opponents with equal cunning, craft, and resourcefulness; and used every influence and force he could muster in his dog-eat-dog struggle."

His formulas are a family secret inherited from his great-grandfather, and are of vegetable origin. Throughout his stormy career the same pattern of opposition has been followed, until he has been forced to withdraw from treating cancer personally.

Attempts are being made to carry on his work in Missouri, Texas, Pennsylvania and California. Mr. Natenberg was not impressed with the personality of Dr. Hoxsey as seen in a personal interview, but feels that he should have had fair and scientific investigation and proof of the value of his treatment.

He concludes, "If the Hoxsey clinics eventually are closed, the last chapter will have been written in the most unusual and fantastic story in the history of cancer, if not in the history of healing."

Other Attempts

Dr. John E. Gregory of Pasadena, California spent more than a quarter of a million dollars of his own money and invested years of his time in research to develop an antibiotic remedy — only to meet the usual haughty rejection without fair scientific investigation.

The Lincoln Bacteriophages were discovered by Dr. Robert E. Lincoln of Medford, Massachusetts. Attempting to use his method for the benefit of suffering humanity, he included cancer

among the "incurable" diseases being cured. Immediately he became involved in controversy, and the inevitable black pall enveloped his work.

The Beard-Krebs Approach, while successful in numerous cases, has not been pushed. Lay remedies have been developed in two instances by people not trained in scientific investigation, but who seem to have hit on successful methods of treating cancer. Yet favorable evidence was ignored and only unfavorable indications accepted by investigators. Other methods of cancer treatment have been formulated and used with success by Drs. Gerson, Revici and Wachtel — and all encountered the usual blackout.

Krebiozen

Mr. Natenberg concludes his "history of suppressed and denied cancer remedies with the most grotesque case of all — the Krebiozen affair. This controversy repeats every feature of every cancer dispute that has been reviewed, but on a far greater and more fantastic scale."

Every independent researcher has met with contumely, intrigue and condemnation, possibly because of some unexplained psychological manifestation not completely understood. Many of these have been highly eminent in their profession, yet previous reputation means nothing.

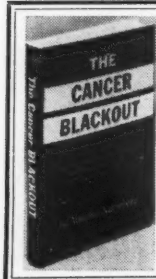
Such was Dr. Andrew C. Ivy, who occupied distinguished medical, educational and governmental positions. But when he espoused a formula for cancer, he became a pariah, tumbling headlong into the mire of disgrace.

Krebiozen was the discovery of a Yugoslav biochemist. The story of the gargantuan struggle of powerful interests to obtain control is almost unbelievable.

The author's evaluation of Dr. Ivy's personal integrity, courage, and fairness, as well as his outstanding ability as a scientist, is a noble tribute to his own honesty.

The result of this research study of "The Cancer Blackout" by Mr. Natenberg demonstrates the inhumanity of a great profession, whose members are sworn to devote their lives to the healing of human bodies. We believe the vast majority are truly dedicated to this sublime purpose, yet are compelled to link themselves to an organization which has become a hydra-headed menace to independent thinking.

Thoughtful persons everywhere, regardless of race, color, or creed, should rise up in arms against this monstrous thing — not next year, not next month, not next week, nor even tomorrow . . . but *today!*



THE CANCER BLACKOUT

Here are the realistic facts about cancer controversies and the human motivations involved. The author exposes the never changing pattern of suppression and the lack of any scientific standard for determining the value of a cancer remedy. He reviews many remedies of promise, and shows how they were discredited and ridiculed without the semblance of a fair investigation . . . including Koch, Lincoln, Hoxsey and Ivy.

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THE HOAX OF MODERN PROGRESSIVISM

MARK FAKKEMA

CHICAGO, ILLINOIS

Editor's Note: Dr. Fakkema, author of the accompanying article, is Educational Director of the National Association of Christian Schools, an organization whose motto is, "Christ In All Three (Church, Home and School), or All Three Without Christ."

THE LIFE of a child differs greatly from that of an adult! That this is so is confirmed by the testimony of the Apostle Paul. Says he, "When I was a child, I spake as a child, I felt as a child, I thought as a child; Now that I am become a man, I have put away childish things." (I Corinthians 13:11)

An adult has developed an independent judgment on matters of common knowledge. A child, on the other hand, is ever subject to the judgment of his elders or of his friends who, if still children, echo the concepts of their elders.

The unique characteristic of a child is that he has no real judgment of his own. It is their nature to accept readily and uncritically the views of one in whom they have confidence, whoever that party may be.

This pliability of child life is suggested by Scripture where it says, "Be no longer children, tossed to and fro and carried about with every wind of doctrine." (Ephesians 4:14)

Lacking in personal judgment, a child is gullible and easily influenced by anyone who would condition his life for time and eternity.

A child readily adjusts his thought life, his life of speech and of action, to that of those whom he holds in honor. He is a born imitator.

His attitude toward those whom he trusts is that of a follower. As the chameleon takes on the color of his physical environment, so the child takes on the hues of his religious and moral environment.

A true story: "When we go dead, then we are going to live again. That makes us glad." Thus spoke four year old Johnnie.

"When we die, that's the end of us," said a girl, nicknamed "Johnnie," who

is ten years old. These two Johnnies belong to the same Christian community. And yet how different!

The ten year old Johnnie — as was the case with the younger child — did not give expression to views which originated with her personally. She voiced the religion of her immediate surroundings.

The ten year old had been exposed to non-Christian influence. The stamp of the world was impressed upon her young and sensitive soul. As a natural reflex, the language of the world flowed from her lips.

Lacking mental integration, a child possesses ideas, attitudes, convictions and viewpoints which are really not his own. They are borrowed rather than originally conceived. He intuitively shares the beliefs of others. Because of his passivity and docility, he is very teachable.

A child does not yet have an independent thinker. When you mothers instruct your offspring regarding the reality of God, the justice of God in punishing sin, the grace of God revealed in the Crucified One, or regarding the triune nature of God, I dare say you have never heard your child who is below ten years of age say, "Now wait a minute, Mother. I'll have to think that over."

A child — if not influenced by others — will never make such a statement in and of himself. Such a thought will never occur to him for his independent thought awaits the day when he comes to the years of accountability.

How warped and deceptive is the theory of modern progressivism with its insistence upon child "self-expression."

In the hands of socialistic propagandists, the theory of pupil self-expression is a hoax of the first magnitude. Lack-

ing selfhood and being imitators, a child committed to a program of so-called self-expression easily becomes the dupe of modern socialized instruction.

The child who attends the modern school of "self-expression" is given the impression — and his parents share this impression — that he is being taught to express himself when, in reality, he is made the victim of socialistic propaganda.

Note, insofar as a child lacks a real self, self-expression is a mere mockery. Being an imitator your child, instead of expressing himself, is caught up in a common life and unconsciously reflects his environment.

Christian fathers and mothers, tell me, who is daily influencing your child for time and for eternity? What type of influence is daily brought to bear upon your imitating child, that chameleon-fashion copies his environment?

What external influences are molding him in the home? In his school? Is Christ upheld as Lord and Saviour? Or is he told that man is his own goal and the grave is his destiny?

Is the Bible contradicted by the teaching of non-believers? Is his faith in God being contradicted by the espousal of evolution? Is his trust in the Supreme Being strengthened daily by his teaching? Or is his teacher putting a "kink" in your child's thinking?

Listen to another true story: A boy had attended a certain school up to the fourth grade, where the Bible was honored. Then his parents moved, and the boy went to another school.

One day, in Spelling, the term "created" was in the word list. The class was asked to use it in a sentence. The new boy held up his hand and said: "God created the world."

This was met by a telling smile from the teacher, and the whole class burst out laughing. Fourth grade, mind you! "Well!" said the teacher, "There are still some who believe that."

No subject — not even Spelling — is safe in the hands of an unbelieving professor. Ridicule on the part of the teacher and classmates is a deadly weapon of destruction. Who can stand under its withering effects, even in more mature years?

How many children of the King are exposed to the attack of the adversary while at school? Know this: A child of the King taught by worldly teachers is royalty set up as a target in easy range of the enemy.

Parents, who is tampering with the eternal destiny of your little ones? Play safe and send your children to a Christian school.

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LIVING THE SCIENTIFIC WAY!

A DYNAMIC, God-loving naturalist, Adolphus Hohensee has been directing for the past fifteen years a most unusual crusade. It is a never-ending battle ... yet unlike anything most of us have ever heard.

This naturalist differs from most organizations in that he stresses all three phases of our existence: The Physical, Mental and Spiritual.

His greatest emphasis is placed on the physical, maintaining that a good, sound, healthy body harbors a like mind, which then is in a most favorable condition to receive things spiritual.

Christians are inclined to concern themselves exclusively with the mental and spiritual, ignoring the physical realms. Others stress moral and spiritual values, some emphasizing the physical and mental, with no thought of the spiritual. But Adolphus Hohensee and his world-wide organization, "Scientific Living, Inc.," has a creed peculiar to himself.

He believes that disease can be avoided or eliminated through totally natural means! He follows the Bible and natural laws as his sole basis and guide for the doctrine he promulgates, maintaining that disease is our punishment for violating the Divine laws of nature, and promises that almost anyone can easily live many more years and enjoy a healthier, happier, more useful old age — by simply following implicitly the laws of nature.

Adolphus Hohensee points out that our Bible bears witness to the fact that ancients knew well the formula of perpetual youth. They lived nearly a thousand years. That knowledge was lost with Noah, as evidenced by the fact

that, after his death, the life span rapidly declined.

Adam lived 930 years (Genesis 5:5), and Noah lived 950 years (Genesis 9:29). The life span from Adam to Noah averaged 912 years. Then it shortened very rapidly.

From Shem, son of Noah, to Nahor, a brief eight generations ... the life span averaged 354 years. The total years of Shem were 602 years and of Nahor 148 years.

The life span of Shem was 348 years shorter than his father's. Here we can see the decline from the longevity of Adam. In the short span of eight generations after Noah, the life span decreased to 148 years. A shocking decline of 802 years in eight generations!

A Lost Secret

The ancients' secrets of longevity appear to have been lost with the passing of Noah. From that time forward, the world's history seems to be composed of issues of life and death.

Adolphus Hohensee reminds his more than a half million faithful followers that: "It was God's original plan that man should never die physically. Man brought death upon himself by violating God's laws in the Garden of Eden. Man continues to violate God's laws, which are the laws of nature. The more we violate them, the sooner we will die."

Since time immemorial, perpetual youth and eternal life have been the dreams of philosophers. The search for the Fountain of Youth and Elixir of Life

has been continuous through the ages. Prophets and poets have foretold and dreamed of a "magic elixir" for turning back Old Father Time — erasing our pains and aches, even to the point of eliminating death entirely.

However, Adolphus Hohensee professes no short cuts, no willful wishes to health or life everlasting; it is not a matter of taking a pill or swallowing a potion of so-called witches' brew!

Instead, it consists of hard, day-to-day application of rigid, unaltered natural laws. It is a long, narrow path, without curves or turns, that leads to the goal toward which we all struggle — longevity without any aches or pains.

This course can never deviate or be changed one iota. The only difficulty in the entire setup is that *we* have to change — and that is where the trouble comes in!

We cannot give up our old habits at any cost, so we just bob along like a cork on water, floating and bobbing in the direction of least resistance!

Now, since the laws of the mind govern your actions — it is well to concentrate on getting your mind straightened out first, then map out your plan, set your goal, and be steadfast in your purpose. In doing so, you will find the answer to be very simple, provided you will obey the natural laws of life — God's laws.

It is a way of life that requires strong will power and character. It is a demanding, exacting path that is not easily trod by many save the truly inspired; but by following God's laws, they are on firm footing, reaching for a richer, longer, happier and more abundant life!

In the interest of natural laws, devo-

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tees of Scientific Living refrain from using any devitalized, demineralized foods, supplying the body instead with food that is produced organically without poisonous sprays or chemical fertilizers. It is necessary to understand the proper combination and preparation of the necessary food to attain the desired results.

El Rancho Adolphus

The headquarters for all these activities is a 1,250 acre ranch, El Rancho Adolphus, where Scientific Living practices are put into total effect.

Although the "students" are scattered across the breadth of this nation (as well as in various other parts of the world) they keep in close contact with the activities and discoveries of the experimental work at the Ranch proper. Communiques are issued periodically to the faithful.

Many followers visit the Ranch frequently, others visit it at least every few years, and those who have not as yet seen their health Utopia, dream of the day when they will have the opportunity to do so!

A huge mansion houses the guests (see accompanying photograph, this page, showing a typical bedroom), affording every conceivable convenience; a fabulous health kitchen; famous health foods; varied recreational and restful activities.

El Rancho Adolphus, located twelve miles northwest of Scranton, Pennsylvania, is one of the most beautiful, healthful and scenic areas in the entire country. Gentle, sloping hillsides, thickly wooded forests, serene, fertile farmlands, are all part of the natural theme.

When Adolphus Hohensee set out to build a natural haven fifteen years ago, he envisioned a health Utopia where cigarettes and tobacco would be outlawed, where no hint of tobacco, alcohol, gasoline or chemical fumes would be detected ... where pure air, refreshing, sparkling water from deep wells, and pure, unadulterated food would be abundantly grown on organic, non-contaminated soil ... unharmed by chemicals and artificialities.

He discovered a beautiful spot in the wilderness and, armed with courage, vision, and determination, molded it into a self-sufficient, self-contained community where his ideals could be carried out, unhampered by the outside world.

A Natural Haven

El Rancho Adolphus is really a natural haven ... practicing dramatically what its founder teaches. It is a scene of organic farming, of growing all food



Accommodations are available for both guests and permanent residents ... resort style. The above photograph portrays a typical bedroom at El Rancho Adolphus.

stuffs naturally (without use of chemical fertilizers or sprays).

Fat sheep and registered Hereford beef cattle roam the well-grassed pastures, which produce the excellent meats served at the ranch.

Many registered purebred Guernsey cows provide rich, golden milk for the Ranch's use. None of the cattle is inoculated with harmful vaccines.

Scientific Living enthusiasts are great believers in the benefits derived from fasting. Here Adolphus Hohensee has devised many unique and interesting fasts for the purpose of cleansing the body of impurities in its ever constant battle against disease.

Adolphus Hohensee again points to the Bible as proof of the important role fasting played in the lives of the patriarchs. Fasting always accompanied meditation in Biblical times.

Devotees find Scientific Living a natural, pleasant, relaxed, and positive way of life. Most of them enjoy a remarkable peace of mind and an enviable calm. In their simple, direct approach to health, they relish the joy of living in full harmony with nature.

These affiliates are an earnest group, hard working, and determined to live close to nature. Many, from every part of the country, plan to make El Rancho Adolphus their permanent home some

day. One of the mountainsides at the Ranch is being developed as a section for private homes.

Presently, accommodations for guest and permanent residents is resort style. However, those desiring their own homes will soon realize their dreams! Home sites have already been purchased, construction of streets has begun ... and the actual erection of the homes is under way.

The plans of the Ranch include its own food processing plant, dairy, health food stores, heavy construction equipment, a private garage for the vast fleet of motor vehicles.

Carpenters, laborers, farm foremen, farm hands, engineers, road builders, truck drivers, cowboys, dairy workers, stenographers, secretaries and various other personnel are already on the payroll. A new, modernistic building houses the offices and general headquarters,

Importance Of Proper Diet

This progressive group of health enthusiasts practice diet to correct many of the ills afflicting mankind. Whatever condition a Scientific Living devotee may suffer, a special, scientific, natural diet is provided to help nature in rebuilding the body (Drugless physicians are in attendance for the comfort and convenience of guests at El Rancho Adolphus).

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For those persons — North, East, West, and South — who seek a better understanding of just why the South reacts as it does to threats of forced racial integration and federal domination, honest answers to pertinent questions will be found in this volume. A realistic portrayal of those people and those States which make up one-fourth of the nation — and of the attitudes which have made them the target of abuse from non-Southerners.

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Whatever the affliction, help is sought through diet and proper living. However, the ranch is certainly not to be considered in the light of a convalescent home or sanitarium. It definitely is *not* that, although many guests come for the purpose of convalescing and resting.

El Rancho Adolphus is, as its name clearly denotes, a health ranch, boasting its famous "Health-a-tarium." Vacation-bent guests are provided with much activity and diversion to relax and rejuvenate them.

Beautiful, well-trained riding horses provide recreation and exercise for those more actively inclined. The swimming pool attracts swimmers, lively streams invite the trout fisherman.

The invigorating mountain air and general atmosphere of peace has a relaxing effect on everyone who visits this modern health Shangri-la.

Words cannot describe all the activities at El Rancho Adolphus. This very summer will see the completion of the great Penn-Can Expressway, running from the south, right through the Ranch to the New York State line, thence into Canada.

This super highway will consist of double lanes, with a width of twenty-four feet each, and an esplanade in the



Gentle cattle, as well as other animals, make wonderful playmates for the younger set at El Rancho Adolphus!

center sixty feet wide. There are two entrances and exits on the ranch property, one within a few blocks of the office,

where this is being written, and the other at the southern end of the ranch.

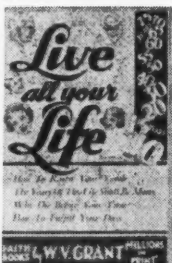
The bridges, nine in all, which transverse the crossroads, are nearing completion. This new highway makes El Rancho Adolphus only a few minutes drive from Scranton.

Many of the home-site owners are just waiting for the completion of this construction so they can begin erecting their new homes and start living a triumphant life here at the great El Rancho Adolphus.

Adolphus Hohensee, a robust, forceful man, insists that the secrets of health and longevity are found in the Holy Scriptures — not in medical annuals. He offers his ranch, a community of abundance, wholesome life and unparalleled progress, as evidence of what can be achieved by following simply and implicitly the Divine laws of nature.

He insists that disease and human suffering can be avoided and completely eliminated through right thinking, right living and right eating.

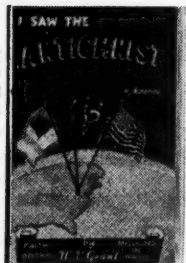
He promises those who are sick and afflicted, that if they live in absolute harmony with Divine natural laws, they will enjoy a healthier, happier, and longer life span. But he admonishes, "It sounds much easier than it actually is!"



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"A word fitly spoken is like

APPLES OF GOLD

in pictures of silver." Proverbs 25:11.

NOT ONLY will a man rob God, but he will take an income tax deduction on it.

Many men boast of an open mind when it is really only a blank space.

We mutter and splutter, we fume and we spurt;
We mumble and grumble, our feelings get hurt;
We can't understand things, our vision grows dim,
When all that we need is a moment with Him.

Some people seem to think that Sunday is Fun Day.

Summer: The season when children slam the doors they left open all winter!

Tact is the knack of winning a point without making an enemy.

Too many people make cemeteries of their lives by burying their talents.

The drinking man commits suicide on the installment plan.

Troubles, like babies, grow larger by nursing.

If you brood over your troubles, you will have a perfect hatch!

God grants liberty only to those who love it, and are always ready to guard it.

—Daniel Webster

A man's library consists of all the books he has that no one wants to borrow.

To stay youthful, keep useful.

No man has a good enough memory to be a successful liar.

—Abraham Lincoln

However mean your life is, meet it and live it; do not shun it and call it hard names. It is not as bad as you are. The fault finder will find faults even in Paradise. Love your life, poor as it is.

—Thoreau

For life is a mirror of king and slave. It's just what we say or do. So give to the world the best that you have, And the best will come back to you.

I have learned that money is not the measure of the man, but it is often the means of finding out how small he is.

—Oswald J. Smith

A true missionary is God's man in God's place, doing God's work in God's way for God's glory.

To err is human, but if the eraser wears out before the pencil, you are overdoing it a bit.

The tavern keeper likes the drunkard, but he does not want him for a son-in-law.

—Greek Primer

A recent survey of U. S. Highways in Texas shows that it is costing the taxpayers \$121.00 per year per mile to have empty beer cans picked up along these highways!

Busy people have no time to be busybodies.

Do not expect a thousand-dollar answer to a ten-cent prayer.

If you must make mistakes, it will be more to your credit if you make a new one each time.

Many people who review their illnesses are really giving an organ recital.

It's nice to be important, but it's also important to be nice.

The smallest deed is better than the greatest intention.

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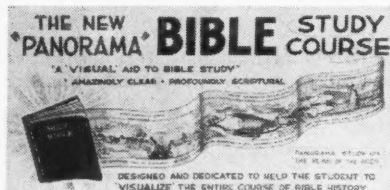
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THE NEW PANORAMA BIBLE STUDY COURSE

How it came into Existence

By the Author ... DR. ALFRED THOMPSON EADE

ONE OF THE GREATEST helps in my early eagerness to understand the revelation of God to man, the Bible in its entirety, was coming to the realization that there actually was a complete and gripping story theme flowing like a river throughout the sixty-six books, from "In the beginning God," to "Even so, come, Lord Jesus."

A great panorama of successive events linked all together. Although at times strangely separated by centuries, the events in the plan of God were at last brought to a glorious, purposeful and triumphant finale.

Like multitudes of newly converted and enthusiastic Bible readers, I had accepted "the simple Gospel," but soon found myself in the depths of "the mysteries of God," wandering up a hundred avenues of study in the three great divisions of the Old Testament writings: The Law, the Prophets, and the Psalms.

The exacting Levitical laws, the never ending wars, the thunderings of fiery prophets, although all containing the links I needed to make the story clear and simply understood were, nevertheless, perplexing in my search to really "have an answer for the blessed hope within."

I wondered if others were reading the Bible as I: a familiar chapter here, a comforting psalm there, the charming love story of Ruth and Boaz, a fantastic revelation of beasts with horns, and dragons at the end of the Book, not realizing that the Bible is a progressive revelation, a harmonious unfolding of the story of saving grace.

Then I prayed that God would help me to visualize His great plan and purpose in a way that others might be helped to realize that the Bible is not a Book of "Don't do this" and "Don't do that" or else, but the most profound and gripping love story ever written, with Bride and Bridegroom, and all the characters clearly portrayed, with the most beautiful "They lived happily ever after," ever to conclude a story of undying love.

I can now see how God uses anyone and anything dedicated to His cause and

service. Before my conversion I spent many years as a commercial artist. A few years after my conversion I began to teach Bible Synthesis (a book-by-book study of the Scriptures) in a fundamental Bible College.

"Drawing The Lessons"

I soon found myself drawing the lessons on the blackboard, and by this visual method the students became more interested and impressed by the simple pictures of the continuity of the linking events from book to book.

With each new class the drawings became more concise and to the point, eliminating the lengthy analytical studies which would come later in their curriculum. We called this main line of dispensational study, "The Crimson Highway."

I often likened the study to that of anatomy: one must have a skeleton to know where to hang the flesh.

With a visual insight of dispensational truth, all the branches of theology, soteriology, pneumatology, and eschatology dovetail harmoniously.

I received many requests to make the charts in a more permanent form ... a visual aid that would benefit not only Bible School students but also the multitudes of Bible lovers who are asking the same perplexing questions regarding the continuity of events: "What comes next? Where does this fit in? Is this event before or after so and so?"

The experience which first brought me to the knowledge of God's saving grace was being blasted to the very brink of eternity on the battlefield in Belgium in World War I.

The years of disability and discouragement had depleted our slender resources and how to undertake the production of "The New Panorama Bible Study Course" was the first problem. But God wonderfully supplied the need.

When I had finished one drawing for the "Panorama," I painted a landscape, framed it, and a loved one or friend bought it, enabling me to pay for the copperplate engraving of the drawing.

The Defender

This plan continued until all was ready for the press.

A printer friend gave me a list of religious book stores to which I sent a sample copy of the finished "Panorama." It found immediate acceptance and I was able, with God's help, to distribute five successive printings of some 17-thousand copies.

As it trickled throughout the land many Bible schools and ministers in study classes were enthusiastic because of the *visual* aspect of the study. One fundamental Bible College ordered a thousand copies, and made it a *must* for the incoming freshmen classes.

Many well-known Bible expositors gave the work a splendid recommendation for carefully avoiding any controversial issues and sticking to the main theme, the blood line, the messianic line, the message of saving grace to a lost world.

A Simple Study Plan

"The New Panorama" makes no claim to be an exhaustive, analytical work, but rather the simple, understanding of the plan and purpose of God as it flows from His heart, catches up the true, believing, "who-so-ever-wills," and flows back again to His great heart of love.

In 1959 a copy of "The New Panorama Bible Study Course" came into the hands of Mr. Wilbur H. Davies, Vice-President of the Fleming H. Revell Publishing Company. Mr. Davies was impressed by its unique presentation and sound Scriptural appeal, seeing the possibilities of a far wider distribution through the many avenues that his far-reaching publishing company afforded.

Thus it was that the Fleming H. Revell Company of Westwood, New Jersey graciously consented to accept the publication of the "Panorama" and add it

to their ever-growing list of sound Bible literature and teaching material.

The "Panorama" found its way to England in 1958, and arrangements were made with Mr. Hugh Fuller of the Elim Publishing Company, London, for the printing and distribution of a British edition. We are now happy to report the enthusiastic acceptance of "The New Panorama Bible Study Course" by Bible students throughout the entire British Commonwealth.

I am sincerely grateful to God and these splendid publishers for the increasing distribution of "The New Panorama," and pray that it may tell its simple story everywhere, bringing a clearer, *visual* understanding of God's great and wonderful plan and purpose in the life and death and resurrection and soon returning of His own beloved Son, Jesus Christ, our Saviour and our Lord.

HIGHLIGHTS in Christian Books

SOUL WINNING COURSE

Compiled by Ralph W. Rusthio
(Soul Winning Publications, 109 pages, plastic art colored covers, spiral binding, price \$2.00).

With this theme from Proverbs 11:30, "He that winneth souls is wise," and the injunction of St. Paul in II Timothy 2:15, "Study to show thyself approved unto God . . . rightly dividing the word of truth," the compiler presents this small volume for the aid of consecrated soul winners.

There are twenty-three lessons, all dealing with some phase of the subject and each occupying two pages. The book is constructed to open flat, so each lesson can be seen at a glance. All are in simple outline form, easily read, and prepared for either class or individual study.

Illustrating its usefulness to those who desire to become soul winners are such topics as: "Importance and Advantages of Personal Work," "Victorious Living," "Qualifications," and "Looking for Opportunities." Under this latter heading are suggestions how to witness by personal conversation, calling in homes and hospitals, writing letters, distributing tracts, as well as using the mails and telephone.

Attention is given to methods of dealing with the unconcerned, those having false hopes, backsliders, the cults and other false religions. There are also instructions on visitation, children's work, following up of new converts, and even a lesson on proper conduct of Altar Work. Of utmost importance are those on "Steps to Salvation," "Baptism and Church Membership" and "Assurance of Salvation."

COLLECTIVISM IN THE CHURCHES

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But the thing that makes this course of study new and different is the inclusion of seven dialogues which may be dramatized by the group, thus adding a practical side to the teaching. These are actual conversion experiences, each concerned with a different situation.

In addition to all these are instructions for organizing and using the class for increasing church attendance and spirituality — plus a list of books on personal work, and films with rental price, length of viewing time, and addresses of firms handling same.

THE CHRIST OF THE GOSPELS

By Dr. William F. Beck (Concordia Publishing House, 227 pages, cloth binding, price \$3.00).

In these days many translations of the Scriptures are rolling off the presses — all seeking to improve the clarity of the Bible and make obscure passages more readily understood.

Now comes Dr. William F. Beck, eminent Greek and Hebrew scholar, teacher and translator of the Bible, with a fresh, readable arrangement of the Gospels, resulting in a chronological story of the life and work of Jesus.

The record is taken from the four writers, with no interpolations of references, chapter and verse numbers, so that the narrative reads with the interest of fiction.

The author says: "If Jesus were talking to us today, He wouldn't use the strange words of long ago. He would talk to us in the language we use when we talk to one another. The purpose of this book is to let Jesus tell us His wonderful truths in His own language."



MISSIONS



Hellmut Tippenhauer—True Servant of God

BRANSFORD CARNEY

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THE VERSATILITY and originality of God is still a marvel to me. He seems to recoil from duplicates! Of the billions of persons who have lived since the day Adam was created, no two has ever had a complete set of fingerprints to match!

Every leaf has its own distinctive markings, each tiny snowflake is an original masterpiece, and no two identical human personalities have ever been found!

The study of individuals is a fascinating pastime. We marvel at the great figures of history, and seek to learn the secret of their success, through their writings or biographies. Yet there is no substitute for personal acquaintance with your subject, if you want a true perspective of his personality.

In recent months it had been my pleasure to study the letters of our Haitian Defender representative, Rev. Hellmut Tippenhauer. Although his native tongue is French, he is most adept at writing in English, eloquently expressing conditions in Haiti as seen through his eyes.

On several occasions Dr. Winrod and I had discussed this Republic in the West Indies. He possessed a burden for the Haitian people, and was planning diligently toward sending the Gospel to as many as possible. In these conversations it was natural that Brother Tippenhauer's name arose.

Thus, through correspondence with him and by conversation with a friend who knew him personally, it was possible to appraise this Haitian and his efforts for the Cause of Christ. But the picture was not complete.

A Missionary Tour

So, a few weeks ago I found myself on a plane, headed toward the capital city of Port-au-Prince, Haiti. From the windows, many thousands of feet above, I gazed down on rugged hills, lush vegetation, steaming jungles.

Although only a few hours' flight from Miami, Haiti is still very much pagan and infested with voodoo practices. I found myself wishing it were possible to fly lower, to observe at first hand the strange sights which I knew would meet my eyes.

Soon the huge bird carrying me to my destination spread its wings out over a large bay, turned and began to descend rapidly.

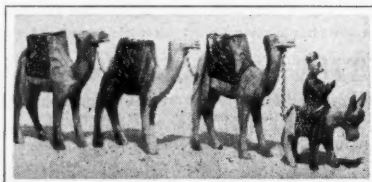
For a brief moment I thought the pilot had lost his reasoning power, for water was all around us and this was no seaplane! My concern rapidly changed to relief when I saw lying straight ahead a narrow, but comforting, single concrete runway.

The wing flaps were lowering to reduce speed and aid the descent. As seen from windows, my first close-up glimpse of Haiti was impressive.

Tucked away on the hillsides were tiny shacks built on stilts, with ancient and deteriorated walls, and roofs of thatch. Everything appeared peaceful and lazy in the warm, tropical sun.

Now we were touching ground. The

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tires complained as they hit the rough runway. As we rolled forward I looked out into a sea of faces, all black as ebony. What lay ahead on this tiny island, among these people who spoke a language foreign to me?

All disembarking passengers were directed to a small room where visitor permits (no passports are necessary) and health certificates were examined. A distinguished-looking gentleman then requested an entry fee of \$3.00 from each of us.

From this room we stepped into a larger one for examination of our baggage. A very courteous government employee went through the motions of examining my luggage. He seemed embarrassed at this necessary procedure, but completed the task quickly and efficiently. While he was thus occupied, I peered out a nearby window.

A First Meeting

A group of peddlers were waiting for the first tourist to emerge from the customs building. Over to one side, beside an old-model car, stood a man vigorously wiping perspiration from his brow. As he lowered his hand, I saw it was none other than my friend, Brother Tippenhauer!

By this time my baggage was ready for me. Picking it up, I stepped out into the warm sunlight, and was immediately surrounded by the peddlers, each vociferously claiming, in broken English, that his product was far better than his competitors'.

Escaping them, I approached my friend. With a beaming smile he extended his hand in welcome. "You must be Brother Carney from Wichita!"

Entering a taxi, he apologized for the extreme heat. As we proceeded, I allowed him to do most of the talking, while I observed the strange sights and sounds all around us.

Port-au-Prince is a large, busy city, but I was impressed with its lack of transportation. There were only a few automobiles on the wide, uneven roads.

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Nor were any but the main streets paved.

I explained to Brother Tippenhauer that I wished, on this initial trip, to familiarize myself with his work, meet his assistants, and bear greetings to native Christians. This was a large order for such a short stay but, with the guiding hand of the Holy Spirit, the mission was accomplished.

After checking in at a small but comfortable hotel, we went immediately to a service far off the beaten path. Our taxi could take us only a portion of the way. The balance of the trip had to be made on foot, up a steep, rugged hillside.

As we climbed, the music of a sweet Gospel song drifted down. The words were strange ... but the melody was unmistakable!

We soon arrived at the "church." It was a simple structure, with poles at each corner and palm branches for a roof. There were no side walls. Worshipers were everywhere ... seated on chairs, stools, benches, and on the green grass. And there were many.

I soon discovered that the Haitians are a music loving people. In fact, a large share of their service is devoted to singing praises to God.

There were, of course, no musical instruments, and only one song book was in sight, yet everyone knew the words to each verse. And they sang them all!

A quintet, consisting of four men and a woman, rendered a special number. I wondered what the song would be, and was pleased to recognize the melody, "How Great Thou Art!" Here in the heart of the Haitian jungles were children of God singing His praises!

A "Coincidence"

Brother Tippenhauer had explained to me that after the song service they would have a Scripture reading, and then I could speak. I had decided to ask the people to think of the day when Christ preached to the multitude on the hillside, delivering His famous Sermon on the Mount, but I had said nothing to anyone concerning my topic.

You can imagine my delight when a young man arose to read the Scripture. As he announced his text, Brother Tippenhauer translated into English. The

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July, 1960



The church structure shown above was simple in taste, yet served a useful purpose. Notice the chairs and stools. Brother Tippenhauer will be observed in the center, dressed in clerical garb, a necessity in his country to identify those engaged in the religious field.

youth was reading from the Sermon on the Mount! The novice might say, "what a coincidence," but I felt it was the leading of the Holy Spirit.

After the service we descended the mountainside to our patient taxi driver. I noticed he did not bother to turn on the ignition but took advantage of the natural steep decline to save his precious and costly gasoline.

Before the day ended I had seen and heard enough to know that Brother Tippenhauer is truly a dedicated servant of God. His people love him. When he enters the room, their faces light up.

They look to him as sheep to a shepherd, and he constantly strives to aid in their struggle to improve their status in the community.

Brother Tippenhauer was converted in 1940. After taking advantage of what schooling in pastoral studies was avail-

able, he was ordained to the ministry in 1945.

In writing Defender Headquarters at that time he said, "The number of unconverted souls in my land is so great that I feel God will hold me responsible if I fail to go and win as many as possible to the Lord Jesus Christ."

Asking permission to take up additional studies, he wrote: "My admittance to the Defenders Theological Seminary would familiarize me with the Defenders method of approaching the unsaved. I would also be better qualified to plan for evangelizing Haiti by means of radio, schools, Sunday Schools and orphanages."

It was his feeling at that time (and it has not changed) that the best way to approach evangelism in Haiti is to work through the children. With this

—Turn to Page 39

Defenders, Inc. Missionary Department Wichita 1, Kansas

Please find herewith my contribution in amount of \$_____ to help further the cause of missions. Please direct it to the field (or fields) indicated below. I am remembering the work in prayer, trusting that many souls will be led to Christ through this ministry.

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SUNDAY SCHOOL COMMENTS

Compiled and Edited by the Defender Research Staff

LESSON NUMBER ONE

July 17, 1960

UNWISE CHOICES

The Key Word: Couches

Most Bible students divide the Book of Amos into three sections. Part One consists of prophecies against the nations for their sins, Part Two warns of the doom of Israel, while Part Three presents in detail the five visions of Amos, more preaching and additional prophecy.

Amos knew that the fall of Israel was certain, even though his hearers scoffed and ridiculed him. They had a false sense of security.

Their thoughts were upon the things that may be seen with the eyes — their wealth, their armies, the strong fortifications of Samaria, the throngs who were still bowing at the altars of Jehovah.

They considered their material possessions as a sign of God's favor and blessing. In their self-righteousness, they even looked for the coming of "the day of the Lord," because they considered that, on that great day, God would manifest His power on their behalf by giving them complete victory over their enemies! What conceit!

Only the Prophet from Tekoa, the lonely Amos, seemed to realize how badly mistaken they were. He knew there was no security in things alone. Moral and spiritual decay had eaten away the very vitals of Israel.

Unquestionably, there was a "day of the Lord" coming, and it would be their day. But not as they thought. It

would be the day of judgment for their gross sins.

Excavations of the site of ancient Samaria have unearthed numerous ivory plaques or panels, on which various subjects are carved, including flowers, animals, winged human creatures, and some of the gods of Egypt. It is presumed that these plaques were decorative inlays attached to furniture or to wall panels. They reflect the wealth and luxury of the age, the extravagance and the pride.

Notice the word "couches" in the fourth verse. "That lie upon beds of ivory, and stretch themselves upon their couches."

The Hebrew word translated "stretch" means literally "to pour out." They "poured themselves" onto the couches, eating like gluttons, desirous only of self-indulgence.

Surely they would fit the type of whom Paul wrote years later, "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." (Philippians 3:19)

There is no sin in possessing soft couches, nor in eating lambs of the flock. But the wealth of Israel gained an overabundance of such things by defrauding the needy. They were lovers of pleasure more than lovers of God. They were extravagant in their furniture, lazy in their habits, and greedy in their hearts.

The Key Verse: Amos 6:7

"Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed."

Their plenty shall be taken from them,

and they from it, because they make it the food and fuel of their lusts.

Those who live in luxury shall lose even their liberty; and by being brought into servitude shall be justly punished for the abuse of their dignity and dominion.

Those who trust in the delights and pleasures of their own land shall be carried away into a strange land, and so made ashamed of their pride and confidence; they shall go captive.

Those who place their happiness in the pleasures of sense, and set their hearts upon them, shall be deprived of those pleasures; their banquet shall be removed, and they shall know what it is to fare hard.

Those who stretch themselves will be made to contract themselves, and come into a less compass.

Those who put the evil day far from them shall find it nearer to them than it is to others; those shall go captive with the first who flatter themselves with the hope that if trouble does come, they will be the last to be seized by it.

The Key Fact: Sin Causes Weakness

God is a God of purity and holiness and He would have His people share these qualities with Him. Also, He has made known those principles by which one should direct his way.

The child of God who follows the teaching and spirit of God lives a life of such confidence that he does indeed have strength unknown to others.

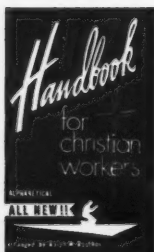
Thus David, a man after God's own heart, although but a lad with a sling and five smooth pebbles, could face the giant with these words: "Thou comest to me with a sword, and with a spear, and with a javelin; but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand." (1 Samuel 17:45-46, American Standard Version)

The confidence of David certainly was not in a feeling of physical superiority over Goliath. His confidence, his courage, his strength, were born of his day-by-day relationship with God. As long as one continues in fellowship with God, his strength and confidence remain.

But sin mars the fellowship with God and, if unforgiven, breaks that fellowship altogether. This is not only true of individuals; it is true of nations.

Amos declared that it was Israel's special relationship to God that made the approaching judgment inevitable. They were weighed in the balances and found wanting. —Standard Commentary

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LESSON NUMBER TWO

July 24, 1960

HOSEA PLEADS FOR FIDELITY

The Key Word: Controversy

What an indictment against the children of Israel. As one reads the first three verses of the fourth chapter of Hosea, a shudder of amazement flits through the mind. How could Jehovah have been so longsuffering with such a haughty, sinful generation!

First, "there is no truth." This word signifies not only truth as opposed to falsehood, but it also means following the truth — trustworthiness, steadfastness, faithfulness to the truth.

The word "mercy" signifies the covenant love from God to man and from man to God. It is a mutual concern and regard such as a devoted husband and wife have for each other. And it was totally lacking in the hearts of Israel.

Neither did they have knowledge of God. So unconcerned were they that they made no attempt to even discern the will of God. There was nothing in their daily living to indicate that they had ever heard of God!

In rapid succession, he accuses them of breaking five of the Ten Commandments ... the third, the sixth, the seventh, the eighth and the ninth!

Everywhere the people were swearing, taking the name of God in vain. They forgot Him and His goodness toward them. They lied in all things ... in business dealings, in their daily living, until it was soon difficult to discern between falsehood and truth.

When a person breaks one Commandment, it is not long before he loses respect for them all. Once he has been guilty of lying and swearing, he discovers all too quickly that these are but stairsteps to killing ... a heinous crime indeed.

Stealing and committing adultery are anticlimaxical acts after one has dealt in murder. Yet each of these deeds are normal results of a mind that has ejected thoughts of God. Sin is a violent thing. Its power is exorbitant, especially when men's hearts are fully set in them to do evil. Such was the case with the children of Israel.

Their evil broke out, like a disease, overriding everything standing in its path, even as the waters of the mighty Mississippi rise in torrential fury, assaulting the protective dikes, flowing over them and inundating the precious farmlands for miles around.

The Key Verse: Hosea 6:6

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."

God requires both sacrifice and offering, but only as they are accompanied with mercy and knowledge concerning Him. If presented on any other basis, He declares them unacceptable.

God desired of the Israelites that they should be good men, living pure lives for their own good. The ceremony of honoring Him with sacrifice was one of the smallest matters of His law.

The false gods which they worshipped required sacrifice and burnt offerings also. So long as the people paid homage to the priests of Baal, they could live as they pleased. There were no restrictions.

What fools were those that left a God who aimed at giving His worshippers a new nature, for gods who aimed at nothing but making themselves a new name!

Serious piety in the heart and life is the one thing needful and, separate from that, the performances of devotion, though ever so plausible, ever so costly, are of no account. Christ referred back to this teaching in His day to show that moral duties are to be preferred before rituals, whenever the two come in competition.

The Key Fact: God Desires Love

It is not only because men do wickedly that they suffer; the absence of the love of God in the heart cripples and torments the soul.

When men reject the instruction of God, they have dishonored, if not despised, the Instructor. God does desire our obedience, but not as a master from his slave! That is compulsory obedience, and God respects the spiritual nature of man so much that He does not impose His will as a tyrant.

Instead, as a father with his children, God desires the obedience to His will that is the result of love. And so, the first and greatest commandment is this:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12:30)

The sacrifices brought by the people of Israel were not prompted by love, so God did not want them. Jesus suggested love as the motive for following Him when He said, "If ye love me, keep my commandments."

God yearned for and desired the love of His people, Israel. God desires our steadfast love today. When we love Him with all our hearts, the problem of evil in the world will be solved.

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LESSON NUMBER THREE

July 31, 1960

THE DANGERS OF PROSPERITY

The Key Word: Fruit

In Hosea 9:10 God lovingly refers to Israel as the "grapes in the wilderness." In those days they bore a little fruit for the Lord. But in the lesson at hand we notice His solemn judgment of them: "Israel is an empty vine, he bringeth forth fruit unto himself."

The lesson of the vine can be traced through both of the Testaments. Psalm 80, beginning with the eighth verse, is especially descriptive of Israel, as she was at one time.

In her youth she was lowly of mind and her heart was subjected to God, depending on Him entirely. But Hosea proclaims a new day has arrived.

God came looking for fruit on the vine of Israel, but found only wild grapes. He promised to root out this barren vine, and bring forth another vine that will be productive forever.

In the Gospel of John Jesus speaks those oft-quoted words, "I am the vine, ye are the branches."

Empty branches, with no vital link, may be grafted among the branches, but there is no life; therefore no fruit. Such are false professors who are cut off, and cast forth as branches, withered, and whose end is to be burned. The fruit-bearing branches are purged that they may bear more fruit.

The True Vine has taken its place, and shall never be set aside, for it is Christ Himself and His people in Him.

This tenth chapter of Hosea describes the sad condition into which Israel had fallen. All hope of recovery was gone for the present.

She must pass through affliction and tribulation, and consequent repentance, before she can again be taken up; and then it will be as branches in the living Vine, linked up with her once-rejected Messiah as God's testimony in the Millennium; no longer as under the old covenant, on the ground of her responsibility (in which position she failed from the first), but under the new covenant of God's pure grace toward her, unmerited and sovereign.

God judged Israel, taking away all her wealth and pomp, because they made improper use of it. This should serve as a lesson for us today. What we do not rightly employ we may justly expect to lose.

The Key Verse: Hosea 10:12

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

If we do our part, God will do His. If we sow to ourselves in righteousness — if we be careful and diligent to do our duty, depending upon His grace — He will shower His grace upon us, and will rain righteousness, the very thing we most need if we are to sow in righteousness.

No one ever gains anything in the service of sin. If we plow wickedness (that is, if we have done the drudgery of sin), we will reap iniquity. The seeming gains of a sinful life will yield the individual no satisfaction.

Hosea instructed his people to "break up the fallow ground." We are to cleanse our hearts from all corrupt affections and lusts, which are weeds and thorns, be humbled for our sins, and be broken and contrite in spirit. Let us be full of sorrow and shame at the remembrance of them, and prepare to receive the Divine precepts, as ground that is plowed is to receive the seed, that it may take root.

The Key Fact: Idolatry Still Leads To Ruin

The one God before whom "every one of us shall give account of himself" is a holy and a just God, and He would have His people to be holy. He is not a pagan deity who would wink at immoral and corrupt living. It *does* make a difference to Him how we live, how we think, how we speak, and how we use the life that has been given to us.

God's nature is indeed that of forgiving love, but His forgiveness is for those who come to Him through His Son Jesus Christ, repenting of their sins, dying to the old life, and being raised up to walk as new creatures in Him. To such, He is a loving Heavenly Father who stands behind His children with all of the resources of heaven.

Idolatry still leads to ruin, whether the idol be of wood, stone, or gold, or whether it be an idol that has been set up in the mind. "My people are destroyed for lack of knowledge," God said.

Lacking the knowledge of God today, men and women continue in sin before the idol they have erected in their minds, blissfully hoping that somehow, in spite of themselves, the "man upstairs" will make all things right for them.

The answer from God against all ungodliness is still the same — inevitable doom. They who sow the wind will reap the whirlwind. —Standard Commentary

The Defender

LESSON NUMBER FOUR

August 7, 1960

THE POWER OF LOVE

The Key Word: Love

Webster tells us that love is a feeling of strong personal attachment, induced by that which delights or commands admiration. This definition is doubtlessly accurate on the human level, but totally inadequate when describing the attribute in relation to God.

The Greek philosopher Aristotle defines love in this way: "The desire of anyone for whatsoever things a person supposes to be good for his friend's sake, but not for his own, and the procuring of those things for the person beloved according to one's power."

This he conceived in the schools of philosophers, and in the shades of academic retirement; but a grand question meets us at the threshold of the inquiry, Where is to be found the individual who is the subject of this love?

It is easy to give the definition, but where, in our fallen race, shall we discover any person with his heart thus disinterestedly affectionate? But that which is not in man by nature, is found in God for "God is love." He is the fountain from which love must flow.

There was a day in history when a man of genius discovered the law of attraction which connects the worlds. Through the unlimited course of ages that law had always existed, ever the same, ever unaltered, ever acting, before men had learned to spell its familiar formula.

What attraction is in the physical world, such is the love of God in the moral world. God is immutable, for God is love. He has ever been so.

But there was a day when that love of God was revealed to mankind by Jesus Christ, and it is through Him alone that the world can know it.

Hosea reminds the children of Israel that when they were weak and helpless in the land of Egypt, when they were outcasts, God loved them. He pitied them, and testified His good will to them. He cared for them as the nurse does the injured child, nourished them, and suffered their bad manners.

He did not drive them by force into His service, nor rule them with rigor, nor detain them by violence, but His attractives were all loving and endearing, all sweet and gentle, that He might overcome them with kindness.

July 1960

The Key Verse: Hosea 11:7

"And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him."

Hosea's people were not steadfast. They were vacillating. They seemed to draw close to God, but soon would slide back.

They backslid from God, the fountain of their life and of living waters; from God, their owner, ruler and benefactor; from God who never turned from them, nor was as a wilderness to them.

They were ready to sin. There was in their nature a propensity to that which is evil. At best, they hung in suspension between God and the world, so that any little thing swerved them the wrong way. They were resolute in sin.

Their hearts were fully set to do evil. The bias was strong that way. And so they persisted in backsliding.

In spite of this God still referred to them as "my people." They were called by "my name."

In repentance we should lament not only our backslidings but our bent to backslide; not only our actual transgressions, but our original corruption, the sin that dwells in us, the carnal mind.

The Key Fact: We Need To Dwell In God's Love

We could not understand what had happened to our beautiful fern which had hung in our window and grown beautifully all the season. The leaves were drying and turning white.

But on taking it down, we discovered to our surprise that the soil had been washed away from the roots. It actually had nothing to grow in.

Fresh soil was immediately procured and while pressing it around the bare roots I thought how easily the spiritual soil may be washed away from the roots of our heart.

The human heart must have fertile soil in which to grow, and that soil is love. Paul prayed that he might be rooted and grounded in love.

Life may have washed from you that which we all cherish — human love — until you feel that you are bare. But there is abundance of spiritual soil in the love of God. Some of the grandest plants in God's conservatory have no other, and nothing can wash it away.

We must bask in it. Think on Him, keep ever near Him, listen to Him, and talk with Him. Only as we do these things can we feel the full fellowship and comradeship of His divine love.

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LESSON NUMBER FIVE

August 14, 1960

"I SAW THE LORD"

The Key Word: Seraphim

The seraphim are represented as veiling their faces and feet with their wings while they stand in adoration before the Throne of God. But though engaged in ceaselessly adoring the Divine perfections, they lead not a life of barren contemplation.

The words "with twain he did fly," intimate to us that they are also engaged in the active execution of those errands with which God has charged them.

Consider first, the devotional branch of the Christian's life, that branch which is withdrawn from the eyes of the world, and opened only to the inspection of Him who seeth in secret.

In the exercises of the closet and of the sanctuary are found the springs of the Christian's exertions in his Master's cause.

The Christian's life, like that of the seraphim, branches out into the two great divisions of contemplative devotion and active exertion. It is the life of Mary, who sat at our Lord's feet and heard His word, combined with that of Martha, who busied herself in outward ministrations to Him.

If even the work of angels (excelling as they do in power) would be certainly

impaired unless constantly renewed by gazing on Divine perfection, how surely shall ours languish and die if we fail to arouse them by diligent use of all the means of grace God has put into our hands.

The Christian life, although its springs and sources are hidden with Christ in God, does have an outward manifestation discernible by the world.

We must take care not only that our lamps be filled with oil, but also that they are lighted and shining before men.

The word "seraphim" means literally "to burn." It is suggested that the term describes the bright, shining appearance of these creatures. Their presence may signify the purity of God: any unclean thing that might approach His throne would be consumed.

Wings suggest the faculty of rapid movement, quick response to do the will of God. He covered his face because he was standing in awe before the majesty of God, not worthy to look upon His face. It is no small thing to stand in God's presence.

If these heavenly creatures felt such reverence before Him, how must Isaiah, conscious of his own sinfulness, have felt?

The Key Verse: Isaiah 6:8

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

These few simple words express the

crisis, the turning point in the life of Isaiah. If he had not uttered these words, we would never have heard of him.

But speaking these words in profound sincerity, from the bottom of his heart, made him one of the greatest of the prophets of God.

General Booth once wanted fourteen recruits for India. He had his whole company about him, and he said: "This is very dangerous work, and it requires great self-sacrifice. I might detail you for the work, but I will not do so. I will tell you what I will do: if any of you want to volunteer for it, you will have the privilege to do so after one hour. Go away now and pray about it."

They went and prayed about it, and returned at the end of the hour. General Booth said, "Are any of you willing to undertake the work?" Fourteen stalwart men stepped forward and said, "We are ready to sail tomorrow morning."

The Key Fact: God's Call Is Universal

What did Isaiah hear? He heard God asking for *somebody* to carry a message and do work for Him. You say, "But we have not heard God say that to us."

No, you have never heard Him in so many words, but if you learn how to listen for His call, you can hear Him any day. How does He call? By putting a need before you. When anything requires doing, that is God's call to someone and it may be you!

What did Isaiah reply? "Here am I." He did not look about and wonder, "Who is going to volunteer?" No. He said, "Here am I; send me." And God sent him!

In arranging their play, children choose sides, and of course, always try to pick the best ones. The poor little fellows who can't play well are left for the other side. They are always so anxious to be called, but inevitably are passed by, or left to the very last.

God does not do that way. He is never guilty of saying, "Oh no, no, I want somebody else." He says, "Come! Whosoever will, let him come!"

What a challenge! God calls. We answer. He makes giants of us, if we but allow Him!

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... From Page 33 ...

thought in mind, he not only emphasizes Sunday Schools, but also superintends parochial schools dedicated to winning the youth and, through them, their parents.

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Dr. J. F. Rodriguez, Superintendent of Defender work in Puerto Rico, advised us after Brother Tippenhauer was enrolled as a student in the Defenders Theological Seminary that:

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Upon completion of the three-year course Brother Tippenhauer went back to Haiti with an enlarged vision ... a

challenge which has not diminished with the years.

He confided to me his dreams for the future of the work, and asked me to urge *Defender* readers to remember this work in daily intercession, that the Heavenly Father may touch the hearts of those able to give financial aid.

The needs on the field are great. I explained that finances are not always easy to raise. He responded by a translation from a French hymn, which goes something like this:

If in our impatience
We insist on demanding
From whence our help will come?
With courage let us move forward
Until our journey's end
The Lord will provide!

God has blessed the Defenders organization by supplying a man of the caliber of Helmut Tippenhauer. He is dedicated to the task of reaching the lost.

Now we are praying for friends with missionary vision, who will help fulfill the Haitian dream by sharing a portion of their means. If given in the name of Christ, even the "widow's mite" works miracles on the mission field!

WHO IS JESUS?

Jesus Christ was born in the meanest of circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do Him homage.

His birth was contrary to the laws of life; His death was contrary to the laws of death. No miracle is so inexplicable as His teaching and His life.

He had no cornfields or fisheries, but He could spread a table for 5-thousand and have bread and fish to spare. He walked on no beautiful carpets, but He tread on the waters and they supported Him.

He had no veneration for old mistakes; no admiration for ancient forms. He loved truth for truth's sake and for man's sake. He saw oppression on every hand; injustice everywhere; hypocrisy at the altar; tyranny on the throne; and with high and splendid courage He espoused the cause of the weak against the strong; of the enslaved many against the titled few.

He commanded no wealth; He built no church; He founded no schools; He organized no army; He wrote no books, and yet after 1,900 years He is the one central character of human history, the

perpetual theme of all preaching, the pivot around which the events of the age revolve, the only Regenerator of the human race.

Was it merely the son of Mary who crossed the world's horizon 1,900 years ago? Was it merely human blood that was spilled on Calvary's hill for the redemption of sinners and which has worked such wonders in men and nations throughout the centuries?

His Crucifixion was the crime of crimes, but no lower price than His infinite agony on the cross could have made possible our redemption. When He died few men mourned, but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the load! All nature honored Him; sinners alone rejected Him.

Sin never touched Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

The Name of Jesus sounds down the corridors of the centuries like the music of all choirs, visible and invisible pealed forth in one anthem. His Name blossoms on the pages of history like the flowers of a thousand springtimes blossoming in the narrow limits of one garden.

What thinking man can keep from exclaiming: "My Lord and my God."

—Author Unknown



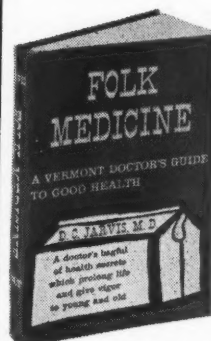
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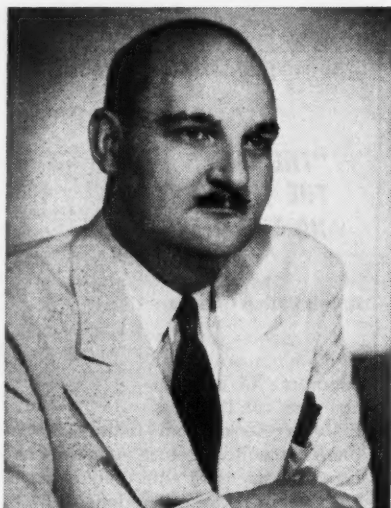
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